Church School Curricula and Education for Protestant Church Unity

An analysis of religious education materials used by six denominations in training children for church membership, in the light of denominational pronouncements favoring the movement for church unity

BY

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Chapter I
INTRODUCTION

Definitions

"Church unity" has been defined to mean several different things, but the common implication of the term is "organic union," the amalgamation of two or more church bodies to eliminate duplication and competition. This is the meaning of the term as used in this study. The expression "movement for church unity" is interpreted to include all the various forms of church cooperation, local and national, on the ground that although there may be no immediate idea of organic union involved in the cooperation, every such act tends to lessen the distance between groups.

"Training children for church membership" involves a great deal besides attendance at a special class for a period of weeks or months. In a broad sense, every relation which children have with the church and with its members, is a form of training for the time when they will assume the responsibilities of full membership. But in this study the meaning of the term will be limited to that more definite educational preparation consisting of lessons relating to the church which may be given as a part of the regular church school curriculum, or as a separate course taught by the pastor, or both.

Statement of Problem

A study of the relationship between the training of children for church membership and the movement for Protestant church unity reveals a problem which may be stated in a series of questions:

What educational assumptions and procedures affecting the movement for Protestant church unity are embodied in the religious education materials for pupils and teachers commonly used in training children for church membership?

To what extent are these materials adequate for developing attitudes in line with those revealed in the public pronouncements of denominations and in efforts to obtain church unity?

What changes in materials and methods are necessary to achieve an alignment between the attitudes found in the religious education materials and those of the denominational pronouncements?

The Church Unity Movement

From the statement of the problem, it is evident that the writer is making certain assumptions about church unity. A preliminary survey showed that many denominations had made pronouncements favorable to the movement for church unity, and in a number of cases had been engaged in negotiations with other religious bodies for the purpose of bringing about some form of amalgamation. This interest in church unity was an important factor in selecting the particular denominations for study, as the next section will show. An analysis of the religious education materials of churches *favorable* to unity takes on added significance, in the light of the possible gap between the positions of the national bodies and attitudes revealed in the teaching materials prepared for the children entering full membership.

This study assumes that the movement for church unity, now rather widespread among American denominations, is a project of growing value. Cooperation and amalgamation are a part of the spirit of the times, as is clear from movements in public education and in various types of business. Economic pressure plays its part in bringing the churches together, as do such factors as the increasing mobility of the American people and the decreasing emphasis upon differences which have heretofore kept denominations apart. It is conceivable that in the course of time, some kind of church union may come about without the direct help of education, but it is the contention of the writer that the proper use of education, with children as well as with adults, will speed the process and do it more effectively.

The support given to the Federal Council of the Churches of Christ in America since its organization in 1908 indicates a growing interest in cooperative Christian enterprises of a new kind. Whereas, in the past religious zeal has often centered upon theological questions, now it is swinging toward social problems. Competition among churches is regarded as unchristian in many quarters, even where the competing churches have a somewhat different theological outlook. The union of the denominations is seen as the strongest front that Christian forces can present against war, race prejudice, economic injustice, and other world problems.

But theological differences are not quickly forgotten. They have been strong since the earliest years of the nation and they are factors to be reckoned with, even though interest is turning from them to social problems. There are approximately two hundred Protestant denomi-

nations in the United States.[1] Much of the difficulty in getting them together is due to the strength of loyalty to a particular set of beliefs and practices coupled with prejudice against other groups. It is at this point that education becomes important in the movement for Protestant church unity. It is a tool, which, if wisely used, may be a valuable means of overcoming prejudices, for these are often based upon ignorance or misconception handed down from one generation to the next.

It is admitted that interest in the church has often been keenest at times when divisions were the most pronounced, and weakest when the church was united, but history does not always "repeat itself." "Unity" need not mean "uniformity," and it is possible to preserve the contributions of separate groups, even in organic union.[2] Moreover, it is conceivable that differences on social questions will replace theological differences and serve to keep the united church from becoming static without causing the sharp divisions usually resulting from the latter.

Children and the movement for church unity

But why is the training of children for church membership an important unit of the work of education? The period in which this training is usually given includes the ages of eleven to fourteen or fifteen. Clark has found that the modal age for children joining the church is twelve and that the average age is twelve and eight months.[3] Impressions are easily made during these years; in fact many children will already have some prejudices against other religious groups by the time they reach this period. The influence of the training received may help offset old prejudices, or it may strengthen them and perhaps develop new ones.

It may be pointed out that these young members will not be in control of their churches for many years to come. It must be kept in mind that unity is obtained slowly, and by the process of uniting a few denominations, perhaps only two, at a time. Twenty years were required to bring about the formation of the United Church of Canada which combined only three denominations. Children coming into full church membership today will still be facing the problem of church unity when they reach positions of responsibility twenty or thirty years later.

In the meantime training for church membership, as has been suggested, may help lessen the power of prejudice or it may strengthen it.

1C. L. Fry, *The U. S. Looks at its Churches*, p. 18. Institute of Social and Religious Research, 1930.

2See S. D. Chown's *The Story of Church Union in Canada*, Ryerson Press, 1930.

3E. T. Clark, *The Psychology of Religious Awakening*, p. 62. The Macmillan Company, 1929.

But it will do more than that. Growing boys and girls have an effect upon the older generation. Not only are their religious education materials read by parents, but their discussions, their activities and their resulting convictions have an influence. Training children for church membership is an important unit of the educational process, and there is need for a study of it from the point of view of its bearing upon the progress of the movement for Protestant church unity.

Selecting denominations for study

It is obvious that two hundred Protestant denominations form too large a group to be used effectively in such a study. Three bases of selection were used to reduce the number: size, interest in the church unity movement, and a common form of worship.

While the largest denominations are not always typical of the whole, it is clear that groups of one million or more members are the most likely to have funds to invest in a complete educational program. Moreover they are likely to be national denominations rather than sectional. According to the latest figures obtainable there are nine Protestant denominations reporting more than one million communicant members,[4] and all but one of these have churches in more than half the states.[5] In order of size these nine are Methodist Episcopal, Southern Baptist Convention, National Baptist Convention, Methodist Episcopal South, Presbyterian U. S. A., Disciples of Christ, Northern Baptist Convention, Protestant Episcopal, and Congregational and Christian. Since the next three groups in order are Lutheran bodies, each with nearly a million members, one of them might well be included if size were the only basis for selection.

Interest in church unity was the second basis of selection. Only those denominations were chosen which in recent years have considered uniting with some other one or more of the million-member group, and at the same time have a consistent record of cooperation with others of the group. The application of this criterion eliminated the following churches from the foregoing list: Southern Baptist Convention, National Baptist Convention, and Lutheran.

Finally it appeared that the Protestant Episcopal Church and, in a lesser degree the Lutheran, differed greatly from the others in form

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4G. L. Kieffer, "Report of 1931 Census of Religious Bodies," *Christian Herald,* June, 1932, pp. 18, 19, 38, 39, 40.

5C. L. Fry, op. cit., pp. 32-39.

of worship and in the emphasis placed upon the training of the child for confirmation. These two denominations are said to be *liturgical* churches, while the others are *non-liturgical.* Hence by the application of the third criterion, a common form of worship, the denominations to be studied were reduced to six—Congregational and Christian, Disciples of Christ, Methodist Episcopal, Methodist Episcopal South, Northern Baptist Convention, and Presbyterian, U. S. A.

These six have been members of the Federal Council of the Churches of Christ in America since its organization in 1908. All are active in support of the International Council of Religious Education. All have a part in the Foreign Missions Conference of North America, the Home Missions Council, and the Council of Church Boards of Education.

Moreover all of these groups have been discussing specific plans of union in recent years and have made pronouncements favoring cooperation or organic union or both. The Congregational and Christian Church is the result of the union of the two denominations indicated. The Disciples have always had church unity as an objective. They made overtures to the Baptists in 1928. They are the only denomination to maintain a board for the sole purpose of promoting Christian unity. The Methodist Episcopal Church and the Methodist Episcopal Church South have long been working on plans for unification. The former church made an overture to the Presbyterians in 1928 and commissions are working on a proposal of union.

The Northern Baptist Convention has several times taken the stand that its form of government does not make organic union possible, although other churches having a similar form have united. Baptist churches have a fine record of cooperation and despite the apparent ban on organic union, seriously considered the Disciples' proposal already mentioned. The Presbyterian Church, U. S. A., has been holding conferences with representatives of other reformed churches and in 1932 a definite plan was formulated for union with the United Presbyterian Church. A more complete statement of the public actions of denominations relating to the movement for church unity appears in a later chapter.

Selection of religious education materials

The influence of religious education upon the child preparing for membership in the church is much broader than that of the training class through which he passes, for the class rarely meets more than once a

week for six weeks, usually preceding Easter. In contrast to this brief period of instruction, the child often spends several years in the church school, and frequently is a member of a society which discusses religious subjects. It is true that the proportion of lessons relating directly to church membership is small in these last two organizations, but the training received cannot be disregarded. Because of the problem of grading involved, the church school and society materials will be considered first.

Concepts of the meaning of the church can be taught very early, but this study is limited to those years in which the greatest stress is placed upon preparation for church membership. As already indicated, the largest number of children come into full church membership at the age of twelve, and the average age is twelve years and eight months. Consequently, the greatest amount of data, so far as church school lessons are concerned, would be expected in those prepared for children of the ages eleven, twelve, and thirteen. A preliminary survey confirmed this assumption.

However, church school lessons are usually published on a group plan according to age-divisions adapted by the Lesson Committee of the International Council of Religious Education. Thus children who are nine, ten, and eleven, usually form the Junior Department; and children twelve, thirteen, and fourteen form the Intermediate Department. In every lesson series except two (both undenominational), the same text is used by all three classes of a department in any one year. Accordingly, it was necessary to include in this study all of the junior and intermediate church school lessons, including both pupil and teacher textbooks.

In addition to the church school texts, denominational periodicals for teachers were reviewed, because helps for the instructor are often as significant of educational procedure as the pupil materials. Some undenominational curriculum units widely used were also included in the study. Junior and intermediate society programs and some week-day school courses formed another class of materials.

Manuals for use of children attending preparatory classes vary widely in form and content. No two denominations handle this work in the same way, but in every case there are two or three manuals published under official auspices or by individuals. Since many of them are simply courses prepared by an individual pastor for his own use, it was difficult to find any basis for choosing books which might be said to be

typical of the denomination. In some instances the criterion of use was adopted, especially where circulation figures could be obtained. In other instances it was necessary to examine all of the manuals available for the particular denomination and then choose what seemed to be representative books.

List of Textbooks

Textbooks used in this study are listed by denominations. References to them in the following chapters will be only by the distinguishing name (in italics) and the date of copyright.

Congregational and Christian

Publisher—The Congregational Publishing Society (Pilgrim Press), Chicago and Boston.

1. *Pilgrim High School Quarterly* (Uniform Lessons).
2. *Pilgrim Teacher Quarterly* (Uniform Lessons).
3. *Pilgrim Intermediate Quarterly* (International Group Lessons).
4. *Pilgrim Boys and Girls' Quarterly* and Teacher's Manual (International Group Lessons).
5. *Pilgrim Elementary Teacher* (Monthly Magazine).
6. B. S. Winchester, *Making the Most of Life,* 1922.
7. F. L. Fagley, *The Congregational Churches,* Pilgrim Press, 1925.

The Congregational Publishing Society does not issue society programs for juniors and intermediates, but refers these groups to materials prepared by other denominations or by interdenominational organizations. It also has an interest in the work of the Graded Press and recommends the Closely Graded Series for schools that can use it.

Quotations from these materials are used with the permission of the Congregational Publishing Society.

Disciples of Christ

Publisher—Christian Board of Publication (Bethany Press), Beaumont and Pine Streets, St. Louis, Missouri (except as noted).

1. *Bethany Junior Quarterly* (Uniform Lessons).
2. *Bethany Children's Teacher* (Uniform Lessons).
3. *Bethany Intermediate Quarterly and Teacher* (Uniform Lessons).
4. *Bethany Junior Graded Lessons* and Teacher's Manual.
5. *Bethany Intermediate Graded Lessons* and Teacher's Manual.
6. *Bethany Church School Guide* (Monthly magazine).
7. *Intermediate Comprehensive Program,* 1932 (Outlines).
8. *Girls' Circle* (Weekly paper for intermediate girls).
9. B. H. Bruner, *Meaning of Church Membership,* Bethany Press, 1930.
10. Jesse M. Bader, *Comrades of Jesus* (Pamphlet), United Christian Missionary Society, Missions Building, Indianapolis, Indiana. Undated.

The Christian Board of Publication does not issue separate junior and intermediate society topics. Intermediate Christian Endeavor topics are discussed in *Girls' Circle* and a companion paper for boys. Junior society work is carried on through an extra period program in *Bethany Junior Graded Lessons* or by a missionary program arranged by the United Christian Missionary Society.

Quotations from these materials are used with the permission of the Christian Board of Publication.

Methodist Episcopal Church

Publisher—Methodist Book Concern (Abingdon Press). New York—Cincinnati—Chicago.

1. *Illustrated Quarterly* (Methodist Uniform Lessons for Intermediates).
2. *Intermediate Quarterly* (International Group Lessons).
3. *Boys and Girls' Quarterly* (International Group Lessons).
4. *Church School Journal* (Monthly magazine).
5. *Elementary Magazine* (Monthly).
6. L. H. Bugbee, *Preparatory Lessons for Church Membership,* 1928.
7. *Membership Manual* of the M. E. Church, 1928.
8. A. L. Ryan, *When We Join the Church,* Abingdon Press, 1920.
9. *Epworth Herald* (Weekly).
10. R. L. Tucker, *Builders of the Church,* Abingdon Press, 1924.
11. Helen E. Mummery, *The Meaning of Baptism,* 1929.
12. H. T. and W. W. Tyler, *Shall We Join the Church?* 1929.
13. H. T. and W. W. Tyler, *Thinking About Communion,* 1927.
14. Ina M. White, *How Can We Serve Our Community?* 1927.
15. Olive K. Volkmar, *What is the Church?* (Story) Undated.
16. *Entering the Church* (For Juniors) Undated.

The Methodist Episcopal Church also has an interest in the work of the Graded Press and recommends the Closely Graded series for schools that can use it.

The Junior Epworth League programs are carried in the *Elementary Magazine* and in a few separate units none of which bear on the subject of this study. The Intermediate Epworth League program is contained in brief units of which 11, 12, 13 and 14 are a part, and in the *Epworth Herald.*

Quotations from these materials are used with the permission of the Methodist Book Concern and of the *Epworth Herald.*

Methodist Episcopal Church, South

Publisher—Lamar and Whitmore (Cokesbury Press), Nashville, Tennessee (except as otherwise noted).

1. *Methodist* (South) *Intermediate Quarterly* (International Group Lessons).
   Intermediate-Senior Quarterly prior to January, 1931.
2. *Junior Lessons* (International Group Lessons).
3. *Sunday-school Magazine* (Monthly).
   Church School Magazine since January, 1932.
4. *Elementary Teacher* (Monthly).
5. *Epworth Era* (Monthly).
   Epworth Highroad since January, 1932.
6. *Haversack* (Weekly for intermediate boys).
7. *Training for Church Membership and the Christian Life* (Pamphlet) Undated.
8. J. W. Shackford, *Training Children for Church Membership* (Pamphlet). Department of Local Church, General Board of Christian Education, Nashville, 1929.

The Methodist Episcopal Church, South, does not issue Uniform Lessons for juniors and intermediates. It does have an interest in the work of the Graded Press and recommends the Closely Graded Series for schools that can use it.

Intermediate society topics were presented in the *Epworth Era* until January, 1932, and in the *Haversack* and a companion paper for girls after that date. Junior society work is carried on through an extra period program in the Closely Graded Series.

Quotations from these materials are used with the permission of the Cokesbury Press.

Northern Baptist Convention

Publisher—The American Baptist Publication Society (Judson Press), 17th and Chestnut Streets, Philadelphia, Pennsylvania.

1. *Intermediate and Senior Class* and Teacher's Manual (Uniform Lessons).
2. *Junior Class* and Teacher's Manual (Uniform Lessons).
3. *Keystone Intermediate Graded Lessons* and Teacher's Manual.
4. *Keystone Junior Graded Lessons* and Teacher's Manual.
5. *New Intermediate Graded Lessons* (Only proposed outlines).
6. *The Young People's Leader* (Monthly).
7. *The Children's Leader* (Monthly).
8. *The Pioneer Plan,* 1931.
9. *A New Baptist Church Manual,* Revised Edition, 1927.
10. C. W. Gilkey, *Course of Training for Church Membership* for Boys and Girls, 1917.
11. J. S. Kirtley, *The Baptist Distinctive and Objective,* Judson Press, 1926.

Intermediate society topics appear in the *Young People's Leader,* but many groups use the *Pioneer Plan.* Junior society work is carried on through an extra period program in the *Keystone Junior Graded Lessons.*

Quotations from these materials are used with the permission of the American Baptist Publication Society.

The Presbyterian Church, U. S. A.

Publisher—Presbyterian Board of Christian Education (Westminster Press), Witherspoon Building, Philadelphia, Pennsylvania.

1. *Intermediate-Senior Quarterly* (Uniform Lessons).
2. *Westminster Junior Quarterly* (Uniform Lessons).
3. *Westminster Uniform Lesson Teacher.*
4. *Junior Work and Study* and Teacher's Manual (Graded Lessons).
5. *Intermediate Pupils in the Sunday-school* and Teacher's Manual (Graded Lessons).
6. *Intermediate Pupils in Society and Club.*
7. *Westminster Leader* (Monthly).
8. Laura M. Armstrong, *Our Church,* 1930 (Week-day).
9. R. H. Bainton, *Debtors to God,* 1930 (Week-day).
10. *Builders of the Trail* (Junior Program).
11. Charles R. Erdman, *Coming to the Communion,* 1912.
12. Hugh T. Kerr, *My First Communion,* 1920.
13. J. R. Miller, *Manual for Communicants' Classes,* Revised Edition, 1929.
14. Cleland B. McAfee and Eliot Porter, *Why a Presbyterian Church?* 1930.

Quotations from these materials are used with the permission of the Presbyterian Board of Christian Education.

Other Publications

Publisher—The Graded Press, 150 Fifth Avenue, New York City.

1. *Closely Graded Series* (Junior) and Teacher's Manual.
2. *Closely Graded Series* (Intermediate) and Teacher's Manual.

Quotations are used by permission of the Graded Press.

Publisher—The University of Chicago Press, Chicago, Illinois.

1. J. L. Lobingier, *Our Church* and Teacher's Manual, 1927.
2. F. W. Johnson, *Problems of Boyhood*, 1914.
3. H. W. Gates, *The Life of Jesus*, 1907.
4. I. B. Burgess, *Life of Christ*, 1908.

Quotations are used by permission of the University of Chicago Press.

Publisher—Church Publishing House, Chicago, Illinois.

1. George L. Chindahl, *Church Membership*, 1930.

Quotations are used by permission of the author.

Publisher—United Church Publishing House, Toronto, Canada.

1. *Intermediate Graded Lessons* and Teacher's Manual.
2. *Junior Graded Lessons* and Teacher's Manual.

Chapter II

SOME EDUCATIONAL PRINCIPLES

Educational principles outlined

An analysis of the assumptions and procedures found in religious education materials used in training children for church membership must be based upon educational standards set up in advance. The four principles outlined in this section are rather generally accepted, in one form or another, as central by exponents of modern education. They are by no means the only ones, but were selected because the writer believed them to be the most suitable for this study.

In the first place this training must deal with the interests and needs of the pupils.[1] The term "life-centered" is often applied to this type of education. From the point of view of religious education it is admirably explained by Vieth:

> When education is life-centered, it grows out of the experiences and needs of the learners and in turn influences their lives, to make them more Christian. It must grow out of life interests and needs, or it will have no meaning for the pupil. It must lead back into life or it will have no value.[2]

This approach begins where the pupil is living today and seeks to attain desired ends through the interest that he has. "Learning takes place most effectively and economically in the matrix of a situation which grips the learner, which is to him vital—worthwhile."[3]

Another important principle is that learning is best achieved through the use of specifics. Generalizations, such as the ideal of the brotherhood of man, have their place, but modern education tends to emphasize the use of specific elements within the experience of the pupil as the more valuable in habit formation. Thus the term "brotherhood of man" becomes more meaningful if it is broken up into units—the French, the Chinese, the Indians, and still more so if it can be explained in terms of individual members of these races who may be known to the pupil.

A third principle is that the training provided should encourage thinking. Instead of emphasizing the catechetical method with its machine-

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1See "New Articles of Faith" in *The Child-Centered School* by Harold Rugg and Ann Shumaker. World Book Co., 1928.

2Paul H. Vieth, *Teaching for Christian Living*, p. 51. Bethany Press, 1929. Used by permission of the author.

3"Foundation of Curriculum-Making"—a composite statement by the members of the Curriculum Committee of the National Society for the Study of Education, *Twenty-sixth Yearbook*, 1926, p. 18.

like responses, or even the somewhat freer plan of informal questioning about lesson material, modern religious education uses the problem method, sometimes called the "life-situation" approach. Study of a particular subject is made through problems as nearly like real life as possible and pupils are encouraged to think through the situation presented. As Coe points out, "the aim of instruction is not to impose the truth but to promote growth."[4] Discussion is the main feature, not recitation or lecture.

The logical development of the preceding principle leads from thinking on problems about life into the greater problem of life itself. The final principle is that education is best achieved through actual experience. Reading about a problem, or even talking about it, is not so effective as facing the problem in one's own life and working out a satisfactory solution. It is not possible for a child to obtain practice for every problem he will face later in life, but he can build habits of dealing with situations. The importance of this principle is expressed in one of the functions of secondary schools as outlined by Thomas H. Briggs:

> To use in all courses as largely as possible methods that demand independent thought, involve the elementary principles of research, and provide intelligent and somewhat self-directed *practice,* individual and cooperate, in the appropriate desirable activities of the educated person.[5]

Application to the present problem

Before these principles are used as means of determining what educational assumptions and procedures affecting the movement for church unity are to be found in the training of children for church membership, it is necessary to apply them to church unity itself. Will teaching about church unity (including interdenominational cooperation by the original definition), declared to be so important in the preceding chapter, stand the test of these four principles?

At first glance church unity does not seem to be very close to the lives of boys and girls of eleven, twelve, and thirteen. Yet they all know that there are other churches than their own in the community. Separation from friends on Sunday and the sharing of differing experiences of worship make children conscious of a problem that needs to be solved. "Why do we have so many churches?" is a common question among chil-

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4G. A. Coe, *A Social Theory of Religious Education,* p. 64. Charles Scribner's Sons, 1917. Used by permission.

5*What Are the Major Objectives of Education?* p. 18. Department of Superintendence, National Educational Association, 1931.

dren of the early adolescent period. Teaching about church unity answers that question and leads the pupil into the area of cooperation.

"Cooperation" and "church unity" are generalizations just as much as "brotherhood of man." But they can be broken down into units within the pupils' experience. Cooperation with the Sunday-school class of another church in the community is very specific. Church unity is more difficult to make specific, but in many communities there are united churches. In any event hypothetical union with another church in the neighborhood is always available for discussion purposes. This introduces the problem method and it is difficult to see how any intelligent presentation of the idea of church union through such an approach would fail to develop thinking. The principle of experience has already been included in the suggestion of cooperation with another Sunday-school class.

It is evident that these principles are not separate and distinct but almost interlocking. If a problem has interest for boys and girls, it is difficult to deal with it adequately without real thinking in specific terms and an effort to try out conclusions in daily living. If the lessons and procedures employed in training children for church membership do not show the use of these principles at important points bearing upon the movement for church unity, one type of change needed to bring about more effective teaching on church unity will be clear.

Selection of subjects to be examined

Out of the large number of subjects which might be included in courses of training for church membership, which ones may be said to affect the movement for church unity to an extent that a study of educational assumptions and procedures involved in their teaching will be worthwhile?

Many subjects usually taught in connection with preparation for church membership are related to the movement only indirectly. For example, teaching about God, Jesus, the Bible, sin, salvation, and prayer, have a relationship to church unity depending entirely on the emphasis placed upon theological meanings. Fortunately there is common agreement that the fine points of theological disputes are not for children entering the church, but for those adults who are qualified by training and experience to deal with them. Four other subjects are more closely related both to church unity, and to the experience and interest of children. These are (1) the church itself—what it is, its membership, its

branches; (2) the history of the church, especially since the Protestant Reformation; (3) baptism in its different forms; (4) the Lord's Supper as it is variously observed. It is evident that doctrinal questions are implicit in each of these four subjects, but it is not with them that the study is concerned. Stories about the church and its heroes, and the more obvious differences in forms and practices are of greater importance from the point of view of the experience and interest of the pupil.

A fifth subject is the one dealing directly with the church unity movement itself. Any presentation of the cause of church unity to prospective church members is of importance in this study, any teaching about cooperative movements among the denominations or among local churches, or any projects in cooperation suggested for the young people themselves.

Teaching about differences

Concerning the value of these four subjects as means of furthering the progress of church unity there is a sharp difference of opinion. From one point of view the differences of denominational teaching about the church and its history, and of denominational practices relating to the sacraments or ordinances of the church, should be minimized in preparing children for church membership. The raising of issues at these points is likely to promote disunity rather than unity. The way to teach young people about church unity is through teaching about cooperation in connection with the great social movements, rather than through stress upon religious backgrounds and practices. Such teaching may be called an *indirect* method of developing attitudes favorable to church unity, and the use of that term hereafter will imply the type of method just described.

The other point of view would then be represented by the *direct* method. It recognizes the value of teaching about the social movements of the church and emphasizes cooperation just as much. In fact there is no disagreement between the points of view concerning the importance of the last subject chosen—teaching about church unity and cooperation. But exponents of the direct method contend that something more is needed. Differences between religious groups ought to be faced objectively by youth in an effort to understand what lies back of the position or practice which is different. Uniformity is not the goal of such study, but knowledge and an appreciation of the opposing point of view. One way to lessen prejudice, and perhaps to remove it all together, is to remove the causes—ignorance, misconceptions, jealousy, fear. It

must be admitted that a discussion of differences may also strengthen prejudices, but the direct method assumes a favorable presentation to be followed by experience in inter-church relationships involving the differences discussed.

It should be clearly understood that the direct method includes the teaching of *likenesses.* The stress upon differences is in addition to points of agreement. Moreover the best approach to differences is often through the very points on which there is agreement.

The selection of teaching about the church, its history, and the sacraments for use in this study immediately places the writer among the advocates of the direct method. No experiment has been made to determine the superiority of one method over another in producing attitudes favorable to church unity. Accordingly, choice of the direct method will be supported by reasoning and by evidence from allied fields.

Support of the direct method of teaching about differences

A study of the differences among churches has a definite *cultural* value apart from any relation to church unity. The intelligent churchman of today ought to be familiar with the differences between his own and other churches, because they are a part of the heritage of the universal church. Children preparing for membership are likely to study something of the historical development of the churches, the forms of government, the manner in which baptism and the Lord's Supper are administered, and the significance of the different forms which these ceremonies take.

In communities as closely knit together as the average American community, members of the various churches associate freely in many areas. All bear the name "Christian," though worshipping in different churches. Not only would the fellowship of the community be enriched through the appreciation gained by such a study, but individual churches over a period of time would receive benefits that ought to make progress toward church union easier. Coe suggests that:

> every religious denomination requires for its own health plentiful contact with standpoints and practices other than its own. Religious inbreeding connotes, in the natural order of things, religious deterioration.[6]

Any training of children which includes study about, and contact with, other religious groups will have an influence on the church to which those children belong.

6Op. cit., p. 288. Used by permission of Charles Scribner's Sons.

In the second place, experiences of fellowship and cooperation, which are deemed valuable by advocates of both points of view, would be strengthened by any study that leads to an appreciation of differing forms and backgrounds. For example, a young Presbyterian attends a service in a Methodist Episcopal church on a day when the Lord's Supper is served. In his own church the elements are brought to him by elders, but in the Methodist church, the members receive them at the altar rail from the hands of the minister. If the young Presbyterian has had no instruction, it is practically certain that he will not go forward and his sense of fellowship with other Christians will be injured. But one who understands the Methodist procedure can join heartily in the communion, knowing that he is welcome.

However, the use of the direct method should not be confined to instruction and fellowship or cooperation. If a group attends the service of another church for the purpose of seeing for themselves the differences about which they have been talking, there ought to be intelligent discussion *afterward.* Limbert emphasizes this point in his discussion of direct ethical instruction:

> Advocates of direct ethical instruction make a still stronger point when they insist that definite provision must be made for the interpretation of experience. Granted that in any process of learning, experience is primary, for the highest educational value there must be opportunity to reflect upon experience. The oft-quoted assertion that we "learn by doing" is only a half-truth; we also learn by thinking about what we have been doing. In the analysis of the project method, after planning and executing there is the final step of judging, of evaluating the action. One may "wade up to the neck" in experience and still not be much wiser, unless he has learned to interpret and evaluate his experience.[7]

A discussion which provides for this type of interpretation is an excellent safeguard against hasty judgments often made from a single experience.

Again, the teaching about differences is an effective way of using education to lessen prejudice of individuals toward other religious groups, and every prejudice overcome is a step ahead in the relations between churches. It is sometimes difficult to distinguish between prejudice and an antagonism based upon conviction. One who has a conviction that his way is the right way may still be free from prejudice against the practices of another. However, if he has made a considered judgment, he should respect the opinions of another; and though he may argue against the practices, he need not do so in a disparaging manner.

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[7] P. M. Limbert, "Are Courses in the Ethics of Nursing Worthwhile?" *Trained Nurse and Hospital Review,* October, 1931, p. 474.

That a definite feeling of distance between groups exists even among the six selected for this study is made clear by Douglass' recent study of Protestant cooperation in American cities. He says:

> Even within the group of regular evangelical denominations, a feeling of distance appreciably greater than toward others is registered toward those that stress liturgy or distinctive historic origins (Protestant Episcopal, or Lutheran) and those that hold some determinative attitude toward religious ordinances (Baptist, Disciple and Quaker) not held by the majority.[8]

In the case of children as young as eleven or even thirteen, it is not likely that prejudice will arise from direct contact with other groups. More probably it will develop from observation of the attitudes of others such as parents, teachers, and friends; or, it may come from reading prejudiced sources. There is little doubt that the earlier one can deal with prejudice in children the easier it is to lessen it or remove it altogether. Some efforts in this direction can be made in the early years of church school life, but the best opportunity seems to be in connection with preparation for church membership.

A child is likely to have a prejudice against anything different from his own way of doing things or from the accepted ways of his group. This is especially true if there is something mysterious about the other way, as there may be with an unfamiliar form of baptism. In a preparatory class the mysterious can be made plain, and it is the function of the direct method to foster an understanding and appreciation of differences just as far as is practicable on the adolescent level.

At this point it is well to consider the relation of education to attitudes. Symonds points out that the term "attitude" has seven different meanings in psychological literature.[9] It sometimes refers to generalized conduct and perhaps more often to verbal responses to a particular issue. Both meanings taken together describe what is meant by "attitude" in this study. Stated in another way, the term might be defined as referring to verbal *and* physical responses to matters pertaining to church unity. What does the pupil say about his feeling toward other groups, and what does he do when some issue must be faced? To what extent are information and classroom procedures likely to be effective in changing the attitudes of children influenced by the prejudices of others?

8H. P. Douglass, *Protestant Cooperation in American Cities*, p. 27. Institute of Social and Religious Research, New York, 1930. Used by permission.

9P. M. Symonds, *The Nature of Conduct*, p. 225. Macmillan, 1928.

In an earlier study[10] Symonds found that school produced little change in pupils' attitudes on particular social questions. After an experiment in reducing race prejudice in a college group, Young concluded that students' racial opinions and biases have been formed over a period of years beginning in their childhood by means which leave a more lasting impression than formal lectures and assignments.[11]

Information alone seems not to be a very potent cure for prejudice. Whatson declares:

> Taken by and large, there is no guarantee that people who have acquired the most information are likely to hold any given point of view on controversial questions.....Probably the quantity of information is far less significant than would be the proportionate emphasis within that information, and the circumstances under which it was given.[12]

The importance of coupling information with actual experience followed by the interpretation of the experience has already been stated. Information about differences will be a more effective tool against prejudice if it is used skillfully and in connection with cooperative projects undertaken at opportune times.

Turning again to the field of race prejudice, it is interesting to note that Watson's earlier study of three thousand replies to opinion tests about Orientals showed that having friends among Orientals seemed to increase the probability of a favorable attitude. There was a positive correlation of .82 between being well-informed and having a favorable attitude. The effect of travel was uncertain.[13]

Similarly Patterson and Durgin found practically no change in the opinions of twenty-one California boys toward the Japanese after a month spent in Japan on a good-will tour.[14] The apparent failure of this good-will tour to influence the opinions of the California boys makes the importance of interpreted experience in dealing with prejudice increasingly evident. These boys were dealing with personalities who could scarcely become friends in thirty days. In a relationship with other religious groups, the element of friendship frequently is already

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10P. M. Symonds, "A Social Attitude Questionaire." *Journal of Educational Phychology* 16: 316-22, May, 1925.

11Donald Young, "Some Effects of a Course in American Race Problems on the Race Prejudice of 450 Undergraduates at the University of Pennsylvania." *Journal of Abnormal and Social Psychology* 22: 235-242. 1927-28.

12G. B. Watson, "Does World-mindedness depend upon good-will or Information?" *Religious Education,* April, 1926, p. 191. Used by permission.

13G. B. Watson, "Occident and Orient: An Opinion Study," published by The Inquiry, 1927, and summarized in *Religious Education* 24: 322-28, 1929.

14G. S. Patterson and R. Durgin, *Educational Values in Friendship Tours.* Association Press, 1929.

strong. A difference must be recognized between an attitude toward another race and an attitude toward a group of one's own kind who merely think differently on certain questions.

In any event Symonds feels that verbal reactions made in school do have an important effect upon the future actions of the pupils. He suggests that the average citizen who is disinterested in a particular matter "may be depended upon to take the side with which custom or education has most deeply impressed him."[15] Thus in the matter of attitudes toward other religious groups, children growing into adulthood are likely to take sides on a particular issue according to the type of teaching commonly fostered in their religious schools. Therefore it is important, if the denominations wish to bring about church unity, that teaching favorable to that end be included in the various courses of study as a means of shaping the attitudes of the pupils for later action. No guarantee can be made that favorable subject matter, even when skillfully prepared in connection with satisfying experience, will remove prejudice; but it is reasonable to believe that it will have an influence in that direction.

A child's attitude toward another church or denomination may be affected by his acquaintance with members of that church or denomination, by the attitudes of the group with whom he usually associates, by his contacts at school, by reading in church school textbooks and other literature, by what his church school teacher or the pastor may say, by the viewpoint of his parents.

Since this study is primarily concerned with the influences of the church school, it is clear that the teacher (it may be the pastor if it is a preparatory class) is an important factor. Kilpatrick describes the function of the teacher in relation to building attitudes:

> So far as the child is concerned they (attitudes) are principally built incidentally, that is, in connection with other purposes of his. I as a teacher, however, must be conscious of what he is doing and steer his various activities so that the proper ideals and attitudes shall actually grow up. I consider them consciously; he achieves them—for the most part—indirectly. But at times we do talk matters over, because clear consciousness is often an important factor in building ideals.[16]

It is much the same with the relation of the teaching of differences to the movement for church unity. Many of the child's relationships with other churches are in the realm of likenesses, and in cooperation that raises no question of difference. This is the indirect method. But

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15P. M. Symonds, *The Nature of Conduct*, p. 234, Macmillan, 1928.

16W. H. Kilpatrick, *Foundations of Method*, p. 106. 1925. Used by permission of The Macmillan Company, publishers.

there is a place for the clear consciousness of differences as a factor in building right attitudes toward other churches.

One further statement about prejudice is really a transition to a new argument in support of the direct method. Prejudice against other churches or denominations is not often revealed until some decision must be made concerning relationship to another group. This often appears in the unwillingness of many to join certain churches when their own is not represented in the community. Miss Hooker describes the population of a grazing area in which four thousand voters in rural districts included representatives of thirty-eight states:

> Many of these people are kept from joining local churches by a sense of loyalty to the denomination in which they were brought up. And some of those who would disclaim any positive religious beliefs still retain enough of their early impressions to avoid churches their parents would have considered heretical.[17]

The narrow loyalty to a particular church and the prejudice against other churches were present in the minds of these people when they were children. The strength of these early impressions clearly indicates the importance of raising certain issues at the time of training for church membership. Even those who never join the church come under the influence of the church school lessons. If differences can be faced frankly in youth and opportunity given for fellowship, right attitudes will have a better chance to form and carry over through the years.

Moreover, it is the belief of many that real church union is not possible unless differences are understood. William Adams Brown in writing about "Needed Emphases in Contemporary Religious Education"[18] dwells upon the need of emphasizing "things in which religious people agree rather than those in which they differ." But Professor Brown goes on to say:

> I do not mean that we should overlook our real differences or minimize their importance. On the contrary, I regard the definition of difference as one of the indispensable duties of the teacher of religion. One of the chief reasons why we find it so difficult to make progress toward religious unity is that we have not taken the time necessary to discover what are the real and honest differences of conviction that separate us. We hear much today about the fact that denominationalism has had its day, and that there are no vital differences that separate Christians. That is simply not true. Some of the old differences have had their day, but new ones have emerged, and clear recognition of existing differences is the first step toward understanding, and so toward sympathy.

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17 Elizabeth Hooker, *Hinterlands of the Church*, p. 208. Institute of Social and Religious Research, 1931. Used by permission.

18 *Religious Education*, May, 1930, p. 453. Used by permission.

This statement clearly defines the direct method of teaching, for it shows where the direct goes beyond the indirect. There is no contention that *all* differences should be presented to children who desire to come into the full membership of the church, but those in their range of interest and understanding ought not to be passed over.

A concluding argument for the use of the direct method is the practical one that it has obtained some recognition in the religious education movement. For a number of years the International Council of Religious Education, composed of educational leaders of many denominations, has been developing a "Curriculum Guide" which may be used as a service book for those engaged in building curriculum units. In the "Preliminary Draft" of the Guide[19] it is recognized that relations with other churches form a part of the experience of junior children (ages nine to eleven). Desired outcomes of the junior's training include "respect for opinions and forms of worship other than his own," "knowledge of customs of religions other than his own," and "interest in and respect for these customs."[20]

An objective set forth under "specialized religious activities" for older children is "to help intermediates (ages twelve to fourteen) develop an increasing consciousness of unity as among various Christian groups in experience, purpose, and program."[21] A curriculum unit is suggested for the problem, "Why do we have so many denominations?" Another on "My Church" includes a section entitled "Our Church and Other Churches."

In this connection the action of the Christian Youth Council of North America should be recorded. At its meeting in Toronto in 1930, the Commission on Worship and Prayer made these recommendations among others:

> That young people make an appreciative study of other forms of worship than their own, as a means both to the enrichment of their own worship experience and to the greater spiritual unity of all Christians.
>
> That the various denominational agencies be requested to provide source material for this study and to arrange for an exchange thereof among denominations.[22]

19Issued 1931.

20Op. cit., Section I, p. 162. Used by permission of the International Council of Religious Education.

21Op. cit., Section II, p. 28.

22*Report of Recommendations*, p. 34. International Council of Religious Education, 1930. Used by permission.

It is significant that this group of young people, perhaps six or eight years beyond the age of uniting with the church, should feel a need for appreciation of forms of worship used by other churches.

Procedure used in analysis of materials

In reviewing the church school texts, society programs, and manuals of church membership, notations were made of all references to the history of other denominations, or to their practices, or to any relationship of group with group. These references were organized according to the five main divisions of the study.

In each particular division or chapter, the procedure is usually as follows:

1. A presentation of what the textbooks include on that subject. This material is organized under definite headings, and the references used were selected to illustrate different points of view on a particular issue.
2. A summary of the material presented under each heading with an appraisal based upon the relation to the movement for church unity, and upon the relation to the educational principles already outlined.
3. An outline of changes recommended to bring the teaching material and procedure more nearly into line with denominational attitudes on church unity.
4. A proposal for additional research.

Summary

The analysis of materials commonly used in training children for church membership in order to discover educational assumptions and procedures relating to the progress of the church unity movement, will be based upon four educational principles: (1) the training must be "life-centered;" (2) learning is best achieved through the use of specifics; (3) the training should encourage thinking; and (4) it must issue in experience.

The subject matter to be examined includes teaching about the church; teaching about church history; teaching about baptism; teaching about the Lord's Supper; and teaching about cooperation and church unity.

The use of the first four subjects is based upon the belief that teaching about differences is important. This is the so-called "direct"

method of teaching about church unity. It is supported over the "indirect" method, which minimizes differences, because there is cultural value in the teaching of differences; because such teaching strengthens experiences of fellowship and worship; because the direct method is a tool for lessening prejudice; because church unity becomes more possible as differences are understood; because the method has obtained recognition in the religious education movement.

> There can be no genuine cooperation without mutual respect based upon understanding. Each denomination, with its peculiar denominational emphases in matters of rite, ceremonies, polity, and creed, has a historical background that must be known if the genius of the denomination is to be understood. Prejudice, lack of respect and intolerance all are due in no slight degree to lack of information.[23]

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[23] W. W. Sweet, *Our American Churches*, p. 7. (Introduction by the editors, H. H. Meyer and W. C. Barclay.) Methodist Book Concern, 1924.

Chapter III

TEACHING ABOUT THE CHURCH

Teaching about "the church" is begun very early in the lives of children by most denominations. It is a word with many meanings, and until careful explanation is made, it is likely to signify only the building, or the service of worship held in it. But as children approach the time when special instruction is given to prepare them for full membership, it is important that they understand the wider significance of the term "church." Boys and girls who have been brought up in one local church, or within a single denomination, are not likely to achieve this wider conception unless care is taken to guide them toward it. A section in a manual for Intermediate teachers states this need clearly:

> To feel that they, their family, their church, their country, are especially favored of God, and therefore dearer to him than others, is an almost unconscious attitude of these boys and girls who are only just emerging from the self or group-centered period of life.....To overcome religious smugness and create broad sympathy is needed quite as much in the religious development of your pupils as it was in Peter's (lesson on Cornelius).[1]

This chapter is devoted to a study of what church school lessons, membership manuals and other religious education programs for juniors and intermediates say about the church in the universal meaning of the term; *i. e.*, the Christian Church as a whole and its many branches or denominations.

This is not a quantitative study in the sense that an attempt is made to measure the amount of space used for various topics, but it is worthwhile to note something of the extent of teaching about the church. References appear in many forms, but some discussion of the nature of the church, or of the relation of boys and girls to it, was found in fifty-five lessons in all the texts. If separate treatments of the lessons in teacher's manuals are included, there were seventy-eight discussions in all. Some of these were quite brief, but others extended through several lessons. In fact three denominations had units of from eight to thirteen lessons for juniors on "Our Church," and three other denominations had thirteen lessons for intermediates on "The Christian Church." Only the particular lessons dealing with the idea of the universal church were included in the figures given.

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1 *Bethany Intermediate Graded Lessons,* First Year, Third Quarter (Teacher's Manual), 1922, p. 38.

The material to be presented is organized about three topics: (1) the brotherhood of Christians; (2) teaching appreciation of other churches; (3) use of educational principles.

The brotherhood of Christians

In defining "the church" in its broadest sense, none of the six denominations restricts membership to any particular group. Their definitions are truly universal. Some of these universal views are couched in rather general terms in the sense that they do not name other denominations. Other references are more specific.

A manual published by a syndicate of three denominations for the use of teachers of juniors suggests this procedure for teaching the meaning of "church":

> It will perhaps be well in the beginning for the teacher, in order to avoid confusion in the minds of the pupils, to explain to them the various uses of the word church. A local organized body of Christians is spoken of as a church. Then there are various larger bodies of Christians, with one or another of which these local organizations are connected, and these larger bodies also are sometimes spoken of as churches, although the more general designation is denominations. Finally there is the Church universal, which is not an organization at all, but a great fellowship composed of many denominational organizations all acknowledging allegiance to Christ and working together for the accomplishment of one common aim. *In uniting with any one of these denominations we become members of the great fellowship which we speak of as the Church universal.*[2]

One of the intermediate units on "The Christian Church" discusses the meaning of the title of the unit in the opening lesson:

> Today we are beginning a new series of studies, and the general subject is "The Christian Church." Perhaps we had better take time enough right at the start to ask ourselves, "What do we mean when we say the Christian Church?" Of course it is well known that there are several millions of persons scattered all over the world who profess loyalty to Christ and his way of life. Each and every one of these millions, because of faith in and loyalty to Christ, may be described as a Christian. And the vast majority of these people have made use of one means of letting their belief in Christ be known: they have joined one of the numerous organizations that seek, in one way or another, to keep alive the teachings of Jesus and to do his work. There are still other persons, many of them in the so-called non-Christian lands, who have been captivated by the teachings and the life of Jesus but who for various reasons have not joined any organization of Christians. But to the extent that they are loyal to Christ and live his life, they too are members of the "Church universal." In this broad sense we may very properly think of the Christian Church.
>
> As a matter of fact, however, we shall find ourselves looking much of the time at the Methodist Episcopal Church, South, in our own town or community. There are good reasons for doing this, as we shall see as we get farther along

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2 *From Jesus and His Helpers,* Course VI, Part 2, p. 153, Teacher's Textbook, Church School Closely Graded Courses. Copyright, 1928, by Mary Alice Jones. Reprinted by special permission for use in *Church School Curricula and Protestant Church Unity,* a research publication not primarily for sale.

with the studies of the present quarter. At the same time, shall we not make up our minds to remember that our own Church is only one of the 17,500 local churches of the Methodist Episcopal Church, South, which in its turn is one of a number of branches of Methodism; that Methodism throughout the world is a part—an important part—of the universal, world-wide Church; and that all Christians of whatever name are our brothers?[3]

Another type of general reference emphasizes the idea of tolerance toward other groups. An example from intermediate material will illustrate this point:

One of the most beautiful and worthy fellowships that has ever been known is that found within the membership of the Christian church. Because of the example of our leader, Jesus, who looked on his disciples and his followers as his friends, we are fortunate enough to have a tie that binds.

Do members of this great brotherhood all think alike? Most certainly not. You will probably find every shade and variation of opinion in all the world represented in it. But we can get together on the important foundation of Jesus Christ as our leader and friend. We start with him and although we may have our own ways of showing our allegiance, we always come back to the starting point when anything serious arises.[4]

The so-called "specific" references are those that definitely name other denominations as branches of the universal Christian Church. An example of this type of reference is found in a pamphlet for pastors who teach preparatory classes:

This universal church is not just one organization, but is made up of many organizations and divisions or groups working side by side for the same great purpose. There are, for instance, the Methodist division of the church, the Presbyterian division, the Episcopal division, etc. Here the pastor may name the churches of the community with which the children are familiar. He should explain that for convenience we call each of these denominations a church, but that they are really but parts of the one universal (Catholic) Church of Christ. "Our division of the church," it should be explained, "is the Methodist Church, and within that the Methodist Episcopal Church, South."[5]

An approach to the pupils themselves is made in a uniform lesson for intermediates on the subject of church membership:

You will note in the Scripture lesson for today that Paul, the first great missionary of the Christian Church, was especially anxious to impress upon the Ephesians the fact that there was only one church, that only one was possible. Regardless of the particular branch of the Christian Church to which we belong, we must not lose sight of the fact that we are all followers of the same Jesus, that we are all trying to pattern our lives after his, and that God is the common father of all mankind. We are all members of the greatest brotherhood the world has ever known.

This fact is being brought more and more to the attention of the church members in America. There are many denominations, but so close are their aims and ideals that more and more of them are beginning to discover that their only differences are in name.

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3 *Methodist* (South) *Intermediate Quarterly*, Jan.-March, 1932, pp. 8-9.
4 *Pilgrim High School Quarterly* and (Methodist) *Illustrated Quarterly*. July-Sept., 1930, pp. 41-42.
5 J. W. Shackford, *Training Children for Church Membership*, p. 13. 1929.

Church membership, then, means more than membership in the Methodist or Congregational or Baptist branch of the Christian Church. It means membership in the great church of Jesus Christ, the church that he organized among his few followers during his short ministry on earth.[6]

Juniors are often best reached through the story, or through an imaginative experience of other juniors. This procedure is used in the opening lesson of one of the units on "Our Church." A club of junior boys and girls on a Saturday night picnic began to talk of Sunday-school, and some one suggested that each tell what church he attended. Nine different ones were named by the group and the question arose, "Why do we have so many churches?" The discussion which followed was concluded by this statement from the leader:

Each denomination does what it believes to be right, and we all live together happily as Christ's brothers and sisters in the great Christian family or church family, which is made up of all the people of all the Christian churches of every denomination.[7]

A suggestion to teachers of Presbyterian intermediates attacks the question, "Who are members of the universal church?", from a different point of view:

You may begin by asking whether all Christians are in the Presbyterian Church. Are there any Christians in the Baptist Church? in the Methodist Church? in the Roman Catholic Church? in the Greek Catholic Church? Are there persons in the Presbyterian Church who are not Christians? Are there persons who are not Christians in the Baptist Church? in the Methodist Church? in the Roman Catholic Church? Have the members of the class give reasons for their answers, and so bring out the fact that membership in the church depends on something inside and spiritual—faith in Jesus Christ for example, or the rule of God in a person's heart. If that is true, the Church in the truest sense cannot be any external organization. It must be the company of all true believers.[8]

These eight illustrations show different ways of presenting the idea of brotherhood among all Christians. Five are from lessons used by four denominations; the other three are from teachers' manuals. Twenty-three other references touched on this subject. About half of the total number may be classified as "general," because there was no mention of other denominations by name; and half as "specific," with emphasis upon the names of the denominations. None of the references is antagonistic to the idea of brotherhood, and those used in this section are typical of the rest. Practically all of the general references would be improved by the inclusion of the names of denominations commonly

6 *Pilgrim High School Quarterly* and (Methodist) *Illustrated Quarterly,* Jan.-March, 1929, pp. 42-43.
7 *Keystone Graded Lessons* (Junior), Course VI, Part 3. p. 9.
8 *Intermediate Pupils in the Sunday-school* (Teacher's Edition), Jan.-March, 1931, p. 28.

found in communities served by the particular church. For example, in Note 3 is a statement about Christians who have joined "numerous organizations." The particular lesson was on the topic "The Local Church," and mention of other local churches by name would strengthen the material used.

Teaching appreciation of other churches

Recognition of the quality of other churches in a great Christian brotherhood does not always imply appreciation or a desire to have fellowship with them. However, the six denominations in this study were selected, in part at least, for their zeal in cooperation and interest in the church unity movement. Examples of their teaching about appreciation of other churches are of two types. One merely attempts to overcome a negative attitude assumed to be found in the pupils; the other presents material dealing with the merits of other churches. An illustration of the first type appears in an intermediate lesson in connection with the life of Paul:

> Some of you who are reading this right now have a kind of contempt for certain other Christian denominations. Ask yourself why. And then ask yourself if it is Christian to have a contempt for anything that bears the name of Christ and in which an honest effort is made to promote his teachings. A true Christian never destroys, nor hurts, nor maims, nor offends in the name of Christianity.[9]

Another of the same type is found in an intermediate society discussion:

> In other words, what a person believes and how he worships is his own responsibility, and we should never ridicule or criticize the way other churches conduct their service. Others have just as much right to their beliefs as we have to ours.
>
> (Help the group to see that there are earnest Christians, sincere worshipers and seekers after truth in all the churches. No doubt there are some things we can learn from almost any group of worshipers, if we look for them.)[10]

Material favorable to a particular denomination is sometimes presented indirectly in connection with other topics. Thus a Disciples intermediate text dwells upon the contributions of Roger Williams and the Baptists in a lesson on religious liberty.[11]

A junior project, "A Friendship Enterprise with the Hebrews," is described in a Congregational magazine for teachers. Its six features are included here because a similar plan might be worked out for other religious groups:

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9 *Pilgrim Intermediate Quarterly* and (Methodist) *Intermediate Quarterly*, July-Sept., 1931, p. 54.
10 *Young People's Leader* (Baptist), February, 1932, p. 212.
11 *Bethany Intermediate Graded Lessons*, Second Year, Fourth Quarter, pp. 19-20. 1923.

1. A true-false test about the Jews.
2. Planning to help others appreciate the Jews.
3. How the Hebrews worshiped God at different times.
4. A trip to the Synagogue.
5. A party for Jewish children.
6. Program for parents and friends.[12]

Visits to synagogues and talks by a rabbi are also proposed in Presbyterian lessons for juniors used in connection with a study of the Hebrew people prepared by the author of the project just outlined.[13] Similar suggestions occur in the helps for teachers accompanying a Methodist lesson on Jewish history.[14]

In a unit entitled "Learning to Know God," there is the following suggestion for teachers of intermediates:

> Pioneers may arrange for a trip to several different places of worship in their own or a nearby town. This might include a Friends' meeting house, a Greek Orthodox or a Roman Catholic church, or a Hebrew synagogue. Even United or Reformed Presbyterian churches frequently have different orders of service. Ask permission in advance to visit several churches, and if possible arrange to do it at a time when some one officially connected with the church can explain the worship service to you.[15]

Somewhat the same type of procedure is recommended to teachers of juniors in the "three-period" edition of Presbyterian lessons in connection with a study of the church.[16]

Two other plans for teaching appreciation may be mentioned. In a pre-Easter issue of a magazine for church-school workers,[17] there were articles on the Easter observance of the Roman Catholic and Greek Orthodox churches and on the Passover celebration of the Jews. The actual use of worship to bring about appreciation is suggested in an interdenominational lesson. Intermediate boys and girls are to prepare a "Goodwill Worship Service" for their department in which they sing hymns written by Christians of several denominations, and use a story about a leading figure in another denomination, told, if possible, by the minister of that group or by some other representative.[18]

The most inclusive effort to teach appreciation of other churches is that made by Lobingier in his course, "Our Church." Four lessons are given over to the topic, "Our Church and Our Neighbors," but more

12 Edna M. Baxter, *Pilgrim Elementary Teacher*, June, 1931. p. 274; July, 1931, p. 327.
13 *Junior Work and Study*, Oct.-Dec., 1930 (Teacher's Manual), p. 53; Jan.-March, 1931 (Teacher's Manual), p. 10.
14 *Elementary Magazine*, February, 1932, p. 107.
15 *Intermediate Pupils in the Sunday School* (Teacher's Edition), Oct.-Dec., 1931, p. 15.
16 *Junior Work and Study* (Teacher's Manual of Three-period Edition), Jan.-March, 1932, Lesson VIII, p. 120.
17 *Westminster Leader*. March, 1931, p. 1.
18 *Closely Graded Series* (Intermediate), Course VII, Part 3, p. 250. 1928.

could be used, for information is furnished about seven denominations. The aim of these lessons as expressed in the Teacher's Manual is "to help young people to a better understanding and appreciation of a neighboring church and the denomination of which it is a part."[19]

In the pupil's edition three pages are devoted to each of the seven denominations—Baptist, Congregational, Disciples, Episcopal, Methodist, Presbyterian, and Roman Catholic. Space is also provided for the study of some other denomination if desired. Something of the history of each church is included in the statement, together with its principal beliefs, practices and achievements. There are also questions for discussion and references for further reading.

Nor is this study limited to reading and discussion. It calls for a visit to each church, an interview with the minister, and conversation with friends who may be members. The emphasis is upon points of similarity, but differences are not omitted in the description of the churches. In the earlier chapters on baptism and communion, pupils are urged to consider differences of practice quite frankly.

This unit is not complete from the point of view of giving a national picture. Many branches of the Baptist Church are named, including the Southern Baptist Convention, but there is no mention of the Methodist Church, South, or of the Presbyterian Church, U. S. (South). From the information given, one might be led to believe that there was but one body of Methodists and one of Presbyterians.

None of the six denominations chosen for this study makes an attempt to provide for such an extensive study of other groups. However, the United Church of Canada has a unit for second year intermediates entitled "Entering into Church Membership." One lesson deals with other churches, and it is recommended that four be studied through assignments. One of the aims of this lesson is "to develop a right attitude towards other branches of the Christian Church."[20]

These twelve are all the references to the teaching of appreciation of other religious groups. They indicate that the denominations chosen for this study are not entirely overlooking the subject, but much more could be done. Making available correct information about other churches, and encouraging the attainment of appreciation through fellowship are important tasks. It is doubtful that the results of such an enterprise as the study of the Jews (or other non-Christian Groups) will

19 J. L. Lobingier, *Our Church* (Teacher's Manual), p. 65. University of Chicago Press. 1927.
20 *Intermediate Graded Lessons,* Second Year, Part 2 (Teacher's Manual), p. 35. United Church Publishing House, 1931.

"transfer" to groups so nearly alike as these six Protestant churches. Rather than rely upon such an uncertainty, it is better to plan a similar study of the churches desired, for adaptations can readily be made. The articles describing Roman Catholic and Greek Orthodox observances of Easter (reference fifteen) suggest the possibility of a study of Protestant services of worship which might be undertaken by an intermediate society.

There is need of definite suggestions in all texts that individuals, or preferably classes, attend worship services of other churches. Such attendance clashes strongly with local ideas of church loyalty and might even widen distance between churches in small communities. But if arrangements are made in advance and a class attends as part of its regular church school or society work under the leadership of teacher or adviser, positive values may be derived from the experience. Lobingier's course may be used for a basis of such a study, for although it is intended for older intermediates, it may easily be adapted for the use of younger pupils.

Use of Educational Principles

Most of the lessons dealing with the church are not "life-centered," but "subject-centered." They start with the church instead of with the interest of the pupil. Usually it is possible to introduce such lessons in a way that is close to the experience of the child. This was admirably illustrated in the story of the junior picnic (Note 7) which led up to the idea of the universal church in a natural manner. A greater use of the local situation is necessary to bring the lessons within the range of experience of the boys and girls. If this cannot be done satisfactorily in the pupil's material, the need ought to be stressed in the procedure suggested for the teacher.

Some comments upon the use of generalizations have already been made in summing up the teaching on Christian brotherhood. An occasion on which specific teaching is often neglected is found in the ceremony of saluting the American and Christian flags. The pledge recited with the latter salute is as follows:

> I pledge allegiance to the Christian flag and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and love.

The generalization, "one brotherhood," is sometimes made concrete with reference to other races. The concept also includes Christians of all denominations. Teaching on this point would be especially effective in community week-day or vacation schools.

That teaching about specific denominations may lead into difficulties is evident from the following illustration from a Baptist lesson:

> Are we friendly or unfriendly with those who belong to other churches than the one to which we belong? Do you think there are really good people in the Methodist Church? in the Episcopal Church? in the Catholic Church? in the Mormon Church? Do you think there are any good people in our own Baptist churches who do not agree with one another in their thinking about theological questions?[21]

From the context there is no doubt that the writer means to imply that there are good people in all these churches. But in his desire to be universal he has linked the single church (Methodist), like his own, with three churches concerning which boys and girls know little. If prejudice exists toward Episcopal, Catholic, and Mormon churches, or even toward any two of them, it is possible that the Methodist Church will suffer, too. The solution is, of course, a re-wording of the questions or the inclusion of more churches, like the Baptist and Methodist.

Except in Lobingier's study book, "Our Church," little use is made of the problem approach to encourage thinking about who belongs to the church (Notes 8 and 21), for the other material is almost completely informational. Wherever possible the children should be encouraged to obtain their own information. Every church should have a library with books about different denominations. In many communities the public library could be used by all churches at considerable saving of expense.

The need for provision for visits to other churches has already been emphasized. In denominational materials, such visits were suggested only five times in connection with teaching about the church. Three of these proposals were concerned with relations with Jews, and only two with other Protestant churches. In one of the quotations cited (Note 10) is the statement: "No doubt there are some things we can learn from almost any group of worshippers, if we look for them." Such an assertion is comparatively ineffective unless members of the group test its truth by worshipping elsewhere and making reports.

With one exception, suggestions for visits of any kind appear in the manual for teachers and only there. The teacher has control over the situation, for he may arrange trips or not, according to his wishes or the policy of the school. This may be a wise administrative plan, but it does not help the pupils to think. If it is at all desirable that such visits be made, thought-provoking questions should be included in the pupil material. Then the plan for visiting is more likely to originate with

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21 *Intermediate and Senior Class*, July-Sept., 1931, p. 126.

members of the class as a method by which the answers to questions can be obtained.

Conclusions

Lessons for juniors and intermediates contain considerable material on "the church." So far as teaching about the brotherhood of all Christians is concerned, there appears to be a well-established assumption that generalizations are quite sufficient. This may be due in part to two other assumptions which underlie the first; namely, that lessons must be written for so wide a variety of groups throughout the country that emphasis upon the local situation is not possible; and, that the important teaching for children is loyalty to their own church which they are just entering, to the exclusion of interest in other churches of the neighborhood. The first of these two is certainly false, for problems and experiences dealing with local churches can be included in national lessons (see description of "Our Church"—Note 19), both in the pupil's book and in that of the teacher. The second has more point, but the emphasis of this study upon visits to other churches must be regarded in the right perspective. Any project involving the visitation of other churches would form but a small part of the whole course of study.

The use of passages dealing directly with the question of good in other churches reveals the assumption that boys and girls of these ages have prejudices against other religious groups. Experience has established this well enough so that increasing attention is being given to prejudice. One of the major purposes of this study, as has already been indicated in the previous chapter, is to aid in reducing the prejudices of boys and girls toward other Christians.

The evidence of this chapter shows that the following changes are needed in the treatment of lessons upon "the church," if the denominations wish to provide material more likely to produce attitudes favorable to church unity:

1. Increased use of specific references to denominations in defining "the church" in universal terms, and application of the idea of brotherhood of Christians to the local situation.
2. More teaching leading to appreciation of other churches.
3. Experience of fellowship in worship with Christians of other churches followed by interpretative discussion.

Suggested Research

It would be valuable to know whether or not attitudes toward other churches as shown by some test of "distance," correlate to any marked degree with experiences children have had with other churches. Does past or present attendance of parents at other churches have any effect upon children's attitudes? friendship with children of other churches? athletic competition with teams from other churches? working with representatives on an inter-church project? Such a study might reveal what kinds of experience are most effective in producing attitudes favorable to church unity.

Chapter IV

TEACHING ABOUT CHURCH HISTORY

The history of the Protestant Church and of its separate branches is presented to children in such a variety of ways that it is difficult to make an estimate of the number of discussions devoted to it. It occurs at times as a single lesson, or as a group of two or three lessons. Again it may be a whole course, as in some of the week-day series. A better idea of the relation of history to the entire course of study may be obtained by considering how often it is omitted or barely mentioned. For example, the International Uniform Lesson Series, which is organized about the Bible, does not contain any historical matter beyond the founding of the New Testament churches. Six series of graded lessons for the three year period, 1929-1932, have not more than one lesson each and some incidental references. Society programs usually discuss only their own denominational history. Manuals of church membership occasionally contain a historical chapter, but more often they do not.

Although little church history is taught in some series, it is generally included in one of the several programs of work in any one denomination; i. e., the church school lessons, the society programs, or the special courses or preparation for church membership. The material presented usually deals with the period of the Reformation and the development of the Protestant Church, first in Europe and then in America.

Since practically all the important American denominations trace their beginnings directly or indirectly to the Reformation, the treatment of historical material may have considerable influence upon attitudes of children toward other churches. The main section of this chapter will deal with the recognition given to other denominations in lessons on the history of the church. There will also be a brief section on treatment of differing forms of government and one dealing with the educational principles used in the teaching of church history.

Reference has already been made in the chapter dealing with educational principles to the point that emphasis upon the teaching about differences, must not be taken to mean that they are considered to be more important than things held in common. Both are essential from the point of view of this study.

Recognition of other denominations

One difficulty about teaching church history to boys and girls preparing for church membership is the limited time available for the

presentation of the subject. One author of a pamphlet which outlines for pastors the subjects to be included in a preparatory course, disposes of church history in a single sentence:

> Tell in briefest outline the story of the Christian Church, from that day (first century) to this, in order that the class may get some idea of its continuing life and its venerable history.[1]

Lobingier's course of thirty lessons[2] contains four chapters on the subject, "Our Church's Heritage": (1) The New Testament Church, (2) The Church of the Early Centuries, (3) The Middle Ages, and (4) The Reformation. In addition to these, there are four other lessons devoted to the study of individual denominations, as described in the previous chapter.

Between these two extremes of length are many lessons which refer to other denominations in a variety of ways while presenting the story of the Protestant Church. A Methodist manual of church membership introduces the matter of history in a brief chapter entitled, "Why do we have so many kinds of Christian churches, that is, Catholic, Protestant, etc.?" The explanation of Protestantism concludes as follows:

> With this emphasis upon individual liberty of conscience, it is not surprising that out of the Protestant movement have come many branches of the Christian Church—denominations we sometimes call them—such as Lutherans, Presbyterians, Baptists, Congregationalists, Methodists, etc., each slightly differing from the other in small matters, but all essentially the same in spirit.[3]

A course on the church for junior children includes a lesson on "The Changing Church."[4] There are stories about Luther, Calvin and Knox, Wesley and the Campbells, and in each case the denominational relationship is indicated. The biographical method of presenting church history is also used in two longer week-day courses for intermediates published by Presbyterians and Methodists.[5] Both of these contain stories about leaders of several denominations.

"How Our Church Began" was a subject used by the Intermediate Epworth League of the Methodist Episcopal Church, South.[6] The material principally relates to the denomination, but several paragraphs are given over to the story of the Reformation, with references to other churches.

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1 B. S. Winchester, *Making the Most of Life*, p. 40.
2 J. L. Lobingier, *Our Church*, University of Chicago Press, 1927.
3 L. H. Bugbee, *Preparatory Lessons for Church Membership*. Lesson III, pp. 11-12.
4 *Bethany Junior Graded Lessons*, Third Year, Winter Quarter, pp. 40 ff. 1931.
5 R. H. Bainton, *Debtors to God*. 1930. R. L. Tucker, *Builders of the Church*, 1924.
6 *The Haversack*, March 6, 1932, p. 6.

An interdenominational manual by Chindahl covers the whole history of the church in four pages under the topic, "How the Church Developed." All the great leaders of the Protestant movement are mentioned, and short paragraphs tell of the founding of the Lutheran, Protestant Episcopal, Presbyterian, Reformed, Baptist, Congregational, and Methodist churches. The Disciples Church is omitted. The closing paragraph summarizes the present-day situation:

> Since the days of the Reformation the Protestant churches have divided again and again into many sects or denominations. At the present time there are about two hundred denominations in the United States. However, Christian people are learning to work together and worship with one another, even though they do not think alike about all things. Some day perhaps Jesus' prayer "that they all may be one" will be answered.[7]

Brief as Chindahl's treatment is, it is adequate for the information of prospective church members, and of course can be expanded as much as time allows. The use of stories of denominational leaders may be quite effective for the teaching of appreciation of other churches, if the identification is made with the local church. Thus John Wesley belongs to all the churches, but the fact that he was the founder of the Methodist branch of the Protestant family ought not to be omitted from a story about him. Omission of the denominational connection is likely to lead the child to the generalization that all heroes are members of his own church.

More extended treatment of the beginnings of denominations is contained in such books as Paul Hutchinson's *Men Who Made the Churches,*[8] S. I. Stuber's *How We Got Our Denominations,*[9] and W. W. Sweet's *Our American Churches.*[10] While these books might be used for texts in an elective course in the history of the church, their chief value in preparing children for church membership is for supplementary reading or special assignments.

Forms of Church Government

Not many texts do more than explain how the particular denomination is governed. Thus a Methodist manual has a brief chapter entitled, "What is Methodism?—Its organization, government and work."[11]

A Presbyterian manual introduces a three-page discussion of the form of government used in that church with this paragraph:

> Generally speaking there are four types of church government: The Papal or Roman Catholic, the Episcopal, the Congregational, and the Presbyterian. The

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7 G. L. Chindahl, *Church Membership,* pp. 77-81, 1930.
8 Cokesbury Press, 1930.
9 Association Press, 1927.
10 Methodist Book Concern, 1924.
11 L. H. Bugbee, op. cit., Lesson V, pp. 17-18.

Roman Catholic looks to the Pope of Rome as its supreme head. It corresponds in civil government to an absolute monarchy. The Episcopal form of government looks to control by diocesan bishops and is followed in America by the Protestant Episcopal and in a modified form by the Methodist Episcopal churches. The Congregational or independent form of government holds each congregation supreme in itself, and is followed by Congregationalists, Baptists, and Disciples of Christ. The Presbyterian Church follows a representative form of government and is similar in its organization to the government of the United States.[12]

The omission of information dealing with other forms of church government is not so serious in its effect upon the attitudes of pupils toward these churches as some other omissions already described. Yet appreciation of other groups certainly includes an understanding of the ways in which they are governed. In brief accounts it may not be possible to do more than to recognize the different forms by name and church, as in the preceding quotation. Where more space is available, the description may be expanded to include the principal features and the reasons for the use of a particular kind of government. A minister or some other representative of churches using the different forms might explain their working to an interested class.

This early appreciation of other ways of governing churches should make adjustments easier if changes are made necessary through mergers. Union between churches of different polity, whether locally or nationally, means an adjustment of forms of government. One solution may be to include features from all types of government involved, as was done in the United Church of Canada. In this connection it should be noted that one of the objections of Presbyterians who did not enter the United Church rested on the contention that their form of government was the only "true one."[13]

Use of educational principles

Lesson writers usually present the subject of church history by one of three methods. The first is the informational method. The facts are listed and they are to be learned. One manual covers the history of the church in half a dozen lessons by using a series of questions and answers like the following:

39. Where and by whom was the reform movement carried on outside of Germany?

In Switzerland by Zwingli and Calvin; in Scotland by John Knox; in England in part by Henry VIII, who quarreled with the Pope.[14]

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12 H. T. Kerr, *My First Communion*, p. 36. 1920.
13 S. D. Chown, *The Story of Church Union in Canada*, pp. 83-84. Ryerson Press, Toronto, 1930.
14 *Membership Manual* of the Methodist Episcopal Church, p. 54.

The questions are related to the larger picture by summaries of the period under consideration.

Another method, the use of stories about famous leaders of the various churches, has already been described. Sometimes these characters are used in an order as nearly chronological as possible, marking milestones in the development of the church.[15] More often the stories are used to teach some particular theme,[16] or to show the development of the denominations.[17]

The third method looks upon the history of the church as an interesting project to be studied. Thus Lobingier introduces the history of the church with this statement:

> No one wants to be identified with an institution of which he knows nothing. If we belong to anything we want to know, not only what it does and what it stands for, but also how it began and what its history has been. If this is "our" church we shall want to understand its heritage.[18]

While considerable information is given, there are also questions for discussion with each lesson and references for additional reading. Space is provided for recording class decisions, the suggestions of others, and one's own opinions.

Of the three methods, the last comes closest to the "life-centered" approach, although biographies may be written in such a way as to touch the pupil's span of interest. If biographies are used in a study course, the lessons should provide for projects in research.

The teaching of history ought to include more than the presentation of facts to be learned. The acquisition of information or knowledge does indeed have a large place in the educational process. But it must be "experienced knowledge" which "enables the learner to move out into larger areas of living," as Professor Soares points out.[19] He states that "history was human experience before it ever got into a textbook, and it does not become real knowledge until it gets retranslated into human experience."[20] Thus any attempt to teach history as a collection of facts, on the theory that it is "good" for children to know them, is not likely to accomplish a great deal, and may account for the unpopularity of the subject with many persons. The knowledge of the fact

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15 *Bethany Junior Graded Lessons,* Third Year, Winter Quarter, pp. 40-46. 1931.
16 R. H. Bainton, *Debtors to God,* 1930.
17 Paul Hutchinson, *Men Who Made the Churches,* 1930.
18 J. L. Lobingier, *Our Church,* p. 59.
19 T. G. Soares, *Religious Education,* p. 124. 1928. Used by permission of University of Chicago Press.
20 Ibid, p. 133.

that Wesley was the founder of the Methodist Episcopal church will not have much value either to the pupil or to the movement for church unity unless it becomes "experienced knowledge." The pupil needs to live in imagination in Wesley's world and to visualize the problems men faced at that time, in order to gain a true appreciation of the contribution Wesley made to the growing church by founding the movement known as Methodism.

How this can be done is not touched upon in any of the texts. It calls for the use of the problem-method as a means of promoting thinking about the experience of men in former times. Lobingier's discussion questions are examples of an effort in this direction. In a chapter on the Reformation he asks:

> Were Protestants of the sixteenth and seventeenth centuries any more tolerant than Catholics? What is tolerance? To what extent should we be tolerant toward those who differ with us religiously?[21]

But even discussion questions can be barren of interest and appeal to youth unless there is some motivation for their use. Dramatization of important historical events or of the lives of the great leaders may be of help at this point. Professor Soares suggests that "learning becomes essentially a dramatizing process" because "the learner is constantly putting himself into the scenes of the experience that he is studying and living as the original actors lived."[22]

In dramatizing the beginnings of Methodism, for example, there would be opportunity for a group to raise its own problems concerning the history of the times, and to do its own research for answers to questions about character traits, customs of the times, dress, and modes of thinking. If a large undertaking were planned, individuals or groups from different churches might take part. It is not to be supposed that the whole of church history could be treated in this way, but its occasional use will do much to make the subject real to boys and girls.

Another way to use experience in the teaching of history is by making use of local associations. This is illustrated by a United Presbyterian project reported in a Baptist magazine for teachers. "Temples of the Living God"[23] is a study of the church from earliest times to the present day, including great heroes, founding of the local church, missionary work, and responsibilities of church members. It is introduced by a study of "kinds of churches"—the tabernacle, temple, cathe-

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21 J. L. Lobingier, Op. cit., p. 74.
22 T. G. Soares, Op. cit., p. 132. Used by permission.
23 M. E. Kahler, *Children's Leader,* February, 1932, p. 15.

drals and modern churches. Visits to other churches of the city are suggested for the purpose of studying the architecture, but other relationships with the past could easily be included.

Some of the newer lessons about the church[24] provide for a special study of the local organization by making the lesson sheets in such form that they can be used as scrap books. This interest in the history of the local church could be developed into a study of the growth of the religious organizations of the whole community.

The writer has never heard of interchurch classes for preparing children for membership. Many objections can be raised against such a plan, but in matters of common interest, such as the history of the church and the forms of government, it would be an advantage to organize a community class. Such a group would study a course prepared and taught by representatives of all the interested churches. If this plan is not feasible, visits to different church buildings could be arranged, and the contributions of each denomination to the history of the Christian Church could be discussed while the pupils were actually in the building used by that group.

Conclusions

Church history does not receive so much attention as some of the other subjects usually included in courses leading to church membership. Writers appear to regard it as less important than the others, yet not so unessential that it can be left out. Properly taught, it may make a valuable contribution to the churchmanship of growing youth, and to the progress of the movement for church unity.

In a number of instances the general history of the church seems to be used only as a stepping stone to the history of the denomination. Denominations are the agencies through which Christians work, but a recognition that all have shared, and are sharing, in the development of the larger movement called the universal church, is worthy of inclusion in texts for those who are preparing for membership.

Many writers have not yet caught the vision of history as "experienced knowledge." When they do, some of the difficulties now faced by both pupil and teacher will be removed.

Changes in teaching which will aid the progress of the movement for church unity may be summarized as follows:

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24 "Our Church"—*Junior Work and Study*, Jan.-Mar., 1932; *Keystone Graded Lessons* (Junior), Course VI, Part 3, 1932; *Bethany Junior Graded Lessons*, Third Year, Winter Quarter, 1931.

1. More complete recognition of parts played by leaders of different denominations in the history of the Christian Church.
2. Explanation of the principal forms of church government.
3. Greater use of the local experience of boys and girls as a means of developing interest in the history of the church.
4. Increased emphasis upon history as "experienced knowledge" by means of dramatization and research.

Suggested Research

A study of dramatization and other projects which have been successfully used in the teaching of the history of the church would throw considerable light upon the use of history as "experienced knowledge."

Chapter V

TEACHING ABOUT BAPTISM

Practically every course of training for children who are looking forward to full church membership includes instruction about the sacraments or ordinances of the Protestant church—baptism and the Lord's Supper. Differences of opinion concerning the meaning and value of these two ceremonies are many, and it is often difficult to find agreement even within a single denomination. Furthermore these ordinances hold such a central place in the worship of the church that much attention is given to them, and prejudice for or against certain views and practices is easily aroused. Because of their importance they will be treated separately.

It is not the purpose of this chapter to show how the meaning of baptism should be taught to boys and girls. Nor will there be any attempt to explain or justify different theological positions. It may be important to make a distinction between "becoming a Christian and then being baptized" and "being baptized so as to become a Christian," but it is inconceivable that boys and girls will profit from a discourse on such a point. But children at the age of twelve (or even younger) often know that the act of baptism for their friends in another church was something different from what it was for themselves. Prejudices and misconceptions at that age are more likely to be in the physical realm than in the metaphysical, so that the material of this chapter will be confined to the former.

Of the six denominations considered, two (Baptist and Disciples of Christ) baptize by immersion; three (Methodist Episcopal, Methodist Episcopal South, and Congregational) allow a choice of forms, but usually baptize by sprinkling; and one (Presbyterian) uses only sprinkling, though recognizing all forms as valid.

Most thoughtful supporters of the movement for Protestant church unity do not advocate sacrifice of long-established customs, though it is admittedly difficult to conceive any kind of union that does not involve some kind of sacrifice. Many may feel that the ideal solution of the difficulty presented by baptism is the recognition of all forms by all churches, but the evaluation of teaching presented in this chapter will be upon the basis of the *accepted position of each denomination.*

Since four of the denominations recognize all forms, it is reasonable that their teaching about baptism should include such recognition with appreciation of the values of various forms.

The position of the other two churches is more difficult. They recognize members of other churches as "Christian," but do not receive them into their own fellowship unless they have been immersed, although there are a few "open-membership" churches in each denomination. No objection can be raised against teaching in support of a conviction, and such teaching may require argument that one form is better than another. Yet it seems reasonable that recognition of the practices of others ought to be possible without using language that tends to create unfavorable attitudes toward *groups,* as well as toward their practices.

Nevertheless, if conviction is so strong that the matter of differences cannot be discussed without arousing prejudice, it seems advisable to follow the indirect method of teaching at this point. It is better to ignore differences than to use them as a means of strengthening antagonism toward other groups.

But to adopt such a view for all teaching would be to lose many opportunities for removing misconceptions, lessening prejudice, and creating understanding and appreciation of this earliest Christian symbol.

References to baptism occur at two or three standard places in most religious education materials. One of these is in relation to the baptism of Jesus. Several denominations use this incident as a point of departure for a discussion of the present day ceremony, but more often the emphasis is upon dedication to a cause or upon the temptations which followed the baptism. The principal teaching about baptism appears in the presentation of the sacraments or ordinances of the church, usually in connection with preparation for membership. Such material is found in church school lessons, society programs, and manuals of church membership. In the materials used in this study there were fifty-seven lessons or articles dealing with the subject, and ninety discussions, if comments for the teacher are included.

It has already been noted that this study concerns outward practices rather than inward meanings, since misconceptions of children are more likely to grow around the former. This is not to be taken to imply that form is more important than inward meaning, for it is almost universally accepted that a spiritual experience is the end desired in baptism. The writers of lessons for children are in general agreement concerning the meanings of the ceremony which children can grasp—

a symbol of forgiveness, a symbol of a start in a new life, and a symbol of reception into the church, or initiation, as some would say. But there is little agreement upon the use to be made of differences of form in administering baptism. Some say that over-emphasis upon form tends to obscure the meaning; others that these differences only cause trouble if discussed; and still others, among whom is the writer, that an explanation of differences has value for the church unity movement.

The material to be presented is organized about four headings: (1) teaching in support of a particular form; (2) teaching indifferent to form; (3) appreciation of other forms; (4) use of educational principles.

Teaching in support of a particular form

Teaching concerning a particular form of baptism usually has a relationship to the attitudes of pupils toward other churches, in so far as it supports the form against some other.

Infant baptism is a practice which Baptists do not accept. In discussing an intermediate society topic, "What We Owe to Our Denomination," a Baptist writer refers to it as follows:

> No babies are baptized in Baptist churches. Only boys and girls who are old enough to know right from wrong, to repent of their sins, and to believe in Jesus, are received for baptism. There are many churches that preach repentance and conversion, but they do not stick to this teaching of Jesus. They sprinkle little babies who are too young to know anything about what is happening. The parents promise to bring these babies up to be Christians, and the babies are considered members of the churches without having anything to say about it. But Baptists are consistent at this point, and receive into membership only persons who are old enough to believe and profess that they have been born again.[1]

In a story about the Bible a magazine for teachers tells of a prospective purchaser who refuses to buy a "Baptist Bible" proffered by the salesman because

> it contains a doctrine of baptism in which, perhaps, he does not believe.[2]

Kirtley supports the Baptist teaching of immersion by devoting eight pages to arguments against sprinkling and infant baptism.[3]

Conflicting statements sometimes appear in discussing the use of baptism in the apostolic church. In a teacher's manual of a junior unit upon the church, much evidence is given to show that immersion was the only form of baptism practiced in the early church. The assertions are made that "all church historians are agreed as to this" and that

1 *Young People's Leader*, January, 1932, p. 175.
2 Andrew Sledd, *The Bibles of the Churches*, Cokesbury Press, 1930. Quoted in the *Sunday-School Magazine*, January, 1931, p. 22.
3 J. S. Kirtley, *The Baptist Distinctive and Objective*. pp. 9-16. 1926.

"no well-informed person now doubts it."[4] But an intermediate unit of another church presents a different view:

> Somewhat similarly, the New Testament story is vague on just how the rite of baptism should be performed. From some accounts it appears clear that the person baptized was immersed in the water, while other incidents may be cited to show that water must have been poured or sprinkled on the head. Scholars have learned that all three modes have been in use from early times. Some Christians insist that the candidates for baptism must be immersed face down three times in rapid succession; otherwise the rite is unacceptable! If the mode had been of first importance, do you not think that the writers of the New Testament would have left the most careful directions? One important branch of the Christian Church does not require its members to be baptized: would you deny them your fellowship on that account.[5]

The first four references represent ways of supporting a practice at the expense of that used by other Christians. Expressions like "Baptist Bible" (note 2), "all church historians," and "no well-informed person doubts it" (Note 4) carry implications which may do considerable harm when used by unthinking teachers.

The second reference contains a statement that might easily lead to a misconception of the membership requirements of other churches. It is true that "babies are considered members of the other churches without having anything to say about it," but it is also true that this membership must be confirmed by the child before he is received into full fellowship of the church. This confirmation process is often called "joining the church," even in those churches that regard infants as members. Thus the difference between Baptist procedure and that of other churches is not so great as the reference indicates.

While the last of these references (Note 5) emphasizes the unimportance of form and might be classified with the following section, it is included at this point for two reasons. It shows how two writers representing different churches can say almost opposite things, for it clearly contradicts the preceding reference. In addition, the reference to immersion, "face downward three times in rapid succession," is not likely to develop an appreciation of the symbolism of that practice.

These illustrations include all of the references in support of a particular form except two long ones of the same nature. Other types of attitudes on baptism will be found in the next two sections.

Teaching indifferent to form

Those churches that practice or recognize all forms of baptism frequently present the subject by treating form as a matter of no import.

4 *Keystone Junior Graded Lessons*, Course VI, p. 85 (Teacher's Manual). 1932.
5 *Methodist* (South) *Intermediate Quarterly*, Jan.-March, 1932, p. 40.

The following is an example:

Millions have been baptized into the church of Jesus Christ since the time that he began the ceremony. To some the ceremony has meant nothing; to others, a great deal. We of this time like to think of it as a beautiful form of initiation service which allows us all the privileges of the brotherhood of Jesus. The water is no different from any other water; the differences in the manner of performing the ceremony mean little or nothing; but if the person who is being baptized looks on this rite as a sacred symbol, and if it is entered into with a mind that is filled with thoughts of the privilege of belonging to the brotherhood of Jesus Christ, then it will prove an experience that will always be counted as one of the beautiful jewels of life.[6]

Material presented for an intermediate topic, "Why Should I be Baptized," takes the form of a discussion revealing this point of view:

As the group was reading Matthew 3: 6, Betty said: "I told you that to be baptized you have to be immersed," and she read Matthew 3: 16 as a second proof of her belief.

Walter, who had been sprinkled when an infant, commented, "It doesn't make any difference how much water you get on you; it's what happens inside of you that counts."

Then Helen, whose parents were Quakers, spoke up: "I think you can be baptized with the spirit without any water at all. Baptism is a symbol of deciding to be a follower of Jesus, and you can decide without water as well as with it."[7]

Another approach somewhat related to indifference is that of taking form for granted; *i. e.,* not raising the issue of differences.

Among the early Christians baptism came to mean not only *spiritual purification* but *consecration to God's service.* It became the *special form of initiation* into the church. Just when the baptism of infants began we do not know, but it seems to have begun very early, as parents consecrated their children to God and his church. The next time you see a baby baptized notice that the parents consecrate it to the Christian life by promising to bring it up as a Christian boy or girl. If you study the words of Jesus about baptism you will see that he considered the most important thing to be the purifying of the life by God's Spirit. He used water as a symbol because it had been used so before and perhaps also because it could be found wherever people live. It is a beautiful symbolism and represents so important a spiritual principle that it is not strange that in many churches the font, or baptismal bowl, is a beautiful part of the church furniture.[8]

To say that differences in manner of performing the ceremony mean "little or nothing" (Note 6) is to close the door to any appreciation of the use of immersion. On the other hand, taking the form for granted (Note 8) does not prepare the pupil for other methods. If he believes there is only one form, he is almost certain to be antagonistic toward a different method when he becomes aware of it.

Where questions are raised, as in the second reference (Note 7), they should be faced. The intermediates taking part in that discussion

6 *Pilgrim High School Quarterly* and (Methodist) *Illustrated Quarterly,* Jan.-Mar., 1929, pp. 47-48.
7 *Epworth Herald,* March 12, 1932, p. 262.
8 *Pilgrim Intermediate Quarterly* and (Methodist) *Intermediate Quarterly,* Jan.-Mar., 1932, p. 49.

decided to visit baptismal services in as many churches as possible in an effort to get some light on the subject. Such experience, if properly interpreted, can lead to an appreciation of the point of view of others; and this appreciation, the writer contends, is a step in the direction of unity.

Appreciation of other forms of baptism

In his lesson comments appearing in both Methodist and Congregational helps for teachers of uniform lessons, Bishop Francis J. McConnell writes:

> We cannot be expected to squander our time in speaking of modes of baptism. Whether in baptism the water was sprinkled or poured on the head of the penitent or the penitent was immersed in a pool or stream, does not touch the essential validity of the symbol as marking a complete break with an old life and an entrance upon a new. There is something wonderfully stimulating in Paul's reference to being buried with Christ in baptism and rising with him in resurrection. The reference here must be to an immersion, but it is difficult to believe that this expression seeks exclusively to exalt one particular form of the ceremony.[9]

A brief statement by Hugh T. Kerr is almost the only Presbyterian recognition of other forms. He says:

> The Baptist Church administers baptism to adults only and by immersion only. The Presbyterians administer baptism by the sprinkling of water, yet hold that immersion also is valid and that children of Christian homes are to be baptized.[10]

In a Baptist manual three forms of baptism (sprinkling, pouring, and immersion) are mentioned as practices of other churches, with the emphasis on immersion.[11] In his membership manual for children, Gilkey recognizes that other churches have forms different from the one used by Baptists, but he explains only immersion.[12]

An interdenominational course of study about the church contains the following statement in the material for teachers on baptism:

> Young people should understand the various forms of baptism and divergent views of different denominations. They should come to respect the opinions of others and never speak slightingly of a practice that is dear to others, however different from that of their own church.[13]

How baptism may be presented to juniors is told in an article appearing in a Congregational magazine for teachers. The children

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9 *Pilgrim Teacher Quarterly*, Jan.-Mar., 1929, p. 47. and *Church School Journal*, March, 1929, p. 147.
10 Hugh T. Kerr, *My First Communion*, p. 35, 1920.
11 *A New Baptist Church Manual*, p. 33. Revised Edition, 1927.
12 C. W. Gilkey, *Course of Training for Church Membership* for Boys and Girls, p. 15. 1917.
13 J. L. Lobingier, *Our Church* (Teacher's Manual), p. 29, 1927.

themselves raised the following questions on the occasion of a visit to the font:

> For what is the font used?
> Are all people baptized?
> Is it necessary for all people to be baptized?
> Do all churches use the same form of baptism?
> (Each method of baptism was discussed and how it happened to come into existence.)
> Why are babies baptized? Is it better to be baptized when one is a baby or after one has grown up? Is it possible to be a Christian and not be baptized?
> What does the Bible say about baptism?
>
> "The discussion was not dogmatic. The children were permitted to do their own thinking and come to their own conclusions."[14]

An intermediate society program published by the Methodist Episcopal Church in a series called "Everyday Adventures for Intermediates on Pioneer Trails of Christian Living," contains this suggestion:

> Something to do—If possible visit baptismal services in different denominations, Catholic, Baptist, Methodist, and follow the printed ritual.[15]

And in another interdenominational church membership manual is a similar one not quite so definite:

> First-hand observation: The pupils may wish to attend a baptismal service in some church that administers baptism by a method other than that used in their church.[16]

The first four of this series of quotations (Notes 9-12) contain some elements of appreciation, yet they are hardly more than recognition that other forms do exist. The others are more adequate to the extent that they attempt to analyze the needs of boys and girls, raise questions, or provide experiences through which they may develop an understanding and appreciation of the whole meaning of baptism, including what it means to others.

These eight references include all that deal directly with appreciation of other forms of baptism, and some of them are mere recognition that the practices are used. It is evident that much more could be done to create appreciative attitudes toward forms which are meaningful to other religious groups.

Use of Educational principles

While almost every boy and girl in Protestant churches is baptized sooner or later, it is not correct to say that teaching about baptism is

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14 Gladys Carlier Mathias, *"How Some Junior Girls became Interested in Church Symbolism."* *Pilgrim Elementary Teacher*, Sept., 1930, p. 428.
15 Helen Mummery, *The Meaning of Baptism*, p. 23, 1929.
16 G. L. Chindahl, *Church Membership* (Teacher's Manual), p. 102, 1930.

therefore "life-centered." Many children were baptized in infancy, and if their parents have not spoken to them about it, they may not know whether they have been baptized or not. Undoubtedly seeing others baptized from time to time will have some effect upon their interest but some other approach must be made before the ceremony comes into their world strongly enough to make teaching worthwhile.

Boys and girls preparing for church membership are at the age where joining a society of any kind is a great event. Thinking of baptism as "initiation into the Christian fellowship"[17] will not appeal to some adults but it is an explanation that is full of meaning to both juniors[18] and intermediates, whether their ceremony was in childhood or is yet to come. Its value in developing attitudes favorable to church unity is apparent if they are helped to see that the fellowship into which they are being (have been) "initiated" is world-wide and has many chapters (churches or denominations).

Very few lessons definitely recognize the practices of other churches, or even of their own church in cases where more than one form is allowed. A statement that some churches baptize by immersion is almost meaningless to the average intermediate, especially in the light of the fact that even "immersion" is not defined for him. Fortunately there are Baptist and Disciples churches in many communities and boys and girls from churches that baptize by sprinkling can exchange experiences with their friends to whom immersion is almost a commonplace. This local experience of boys and girls is an asset of teaching that has not been used in any large degree.

The "problem-method" as a means of promoting discussion about baptism has been employed only in one or two lessons. Lobingier uses it to achieve his purpose (Note 13) but does not apply it beyond consideration of the form of the particular church using his course.[19] Miss Mummery, writing for a church that permits choice of form, raises several problems and suggests research in the form of visits (Note 15). Neither church practicing only immersion provides for appreciation of other forms through observation.

Conclusions

Although there are many references to baptism in the different programs of education for juniors and intermediates, the number of

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17 *Methodist* (South) *Intermediate Quarterly*, Jan.-Mar., 1932, p. 39.
18 See *Bethany Junior Graded Lessons*, Third Year, Winter Quarter (Teacher's Manual), p. 71.
19 J. L. Lobingier, op. cit., p. 19 (Pupil's edition).

attempts to deal adequately with the interpretation of the forms of different churches is very small. A lack of frankness characterizes much of the material for the pupil. There appears to be an assumption that if he knows too much, his appreciation of baptism will be harmed. This is not a new assumption in teaching growing boys and girls, but in most subjects the conclusion has been reached that it is not *what is taught* that matters, but *how* the material is presented.

Another assumption is that other churches have no contributions to make to the pupil's understanding of baptism. Even among those churches which have the same practice, there is no suggestion made that the experience of witnessing a baptismal service in another church might be helpful. For that matter there is an assumption that experience itself is not important to the pupil even in his own church. Most lessons take for granted that children have seen a service of baptism. Most of them have seen one, it is true, but if the lesson procedures of 1929-32 are taken as criterion, most of the children have not had the benefit of group observation and interpretative discussion.

In the light of these findings, teaching about baptism that will be more favorable to the progress of the movement for church unity should aim at the following standards:

1. Frank recognition in all materials that some Christians have practices different from the accepted form in the particular church.
2. Appreciation of the merits of other practices.
3. Greater use of the "problem-method" of discussion in dealing with differences, including group visitation of other churches at times of baptismal services, and interpretative discussion.
4. Interpretation of baptism as a symbol of unity in that, despite differences of form and belief, it is for every denomination the sign that the one baptized is a part of the church.

Chapter VI

TEACHING ABOUT THE LORD'S SUPPER

Although the Lord's Supper is a heritage of Christians everywhere, it has different names (communion, eucharist, sacrament, mass) in different churches, and it is administered at a variety of times and places (daily, weekly, monthly, quarterly, at the altar rail, in seats). A child growing up in a single church may find it hard to make adjustments to other practices unless he has some knowledge of these differences and an understanding that, despite them, the Lord's Supper is still a symbol of universal Christian fellowship.

References to the Lord's Supper, either as a sacrament (ordinance) or in connection with the biblical story of the Last Supper of Jesus, were found in fifty-six lessons in the texts of six denominations and of two interdenominational series. If separate treatments of the lessons in teachers' manuals are included, there were eighty-eight discussions bearing on the topic.

It is not the purpose of this chapter to show how the meaning of the Lord's Supper should be taught to juniors and intermediates, but to reveal what relationships are significant for the church unity movement. The analysis of the religious education materials will be made at the following points: (1) attitudes expressed toward other religious groups; (2) teaching about forms the ceremony may take; (3) teaching about the ceremony as a symbol of Christian unity; (4) use of educational principles.

Attitudes toward other religious groups

At times the use of a single word may reflect an attitude, as is the case of the following statement from an explanation for teachers:

> The great cause of contention among Christians has been the exact meaning of Jesus' words, "This is my body." Catholics and Lutherans take it literally. Most Protestants take it *sensibly* and believe he meant "This symbolizes my body." When he said it, it was impossible for him to have meant anything else, for his living body was complete without the bread and was quite apart from it.[1]

Another type of approach to the matter of differences is found in a manual for teachers in connection with a lesson on the Passover, which immediately precedes one on the Lord's Supper:

1 *Pilgrim Teacher Quarterly*, April-June, 1931, p. 39. Italics are mine. E. M. T.

Concerning the pupil. Juniors are inclined to entertain prejudices against those whose customs are different from their own. Because the junior does not understand the significance of such ceremonies as the Passover feast, he is apt to look with a certain degree of ridicule or superority upon those who participate. This attitude is so entirely unchristian that the teacher should endeavor to help the child to overcome it.[2]

While this suggestion applies to a Jewish ceremony, it is also valid as an attitude toward differing practices of Protestant churches.

A third example of attitude deals with a problem upon which there is an open difference of opinion which is frankly stated:

The supper is always an occasion and a symbol of the deepest possible union between followers of the Lord. Today we rightly find fault with those denominations which insist overmuch upon what we call "close communion," but I am not sure that such criticism would have been just in the days when the various forms of close communion were first instituted. For in those days differences of religious view meant almost as much as life itself to different groups of Christians. We cannot today well understand this, but the differences were tremendously important to those holding them. Inasmuch as there were these profound differences, it was but natural that the various groups should insist upon communion only with those who held their own views of what seemed essential in religion. In any event, the various forms of close communion did, admittedly at times with mistaken results, bring men together in the very closest spiritual relationships. It would seem that we ought never to come to the table of the Lord without the most vivid realization of the dependence of Christians upon one another.[3]

These three illustrations show possible attitudes that may be taken by lesson-writers. One is slightly derogatory; one seeks to develop tolerance; and one recognizes a contrary point of view, criticises it, but seeks to explain it. All three are written for teachers, so that influence upon the pupil is problematical. No cases of attitudes extremely unfavorable to other groups were found in lessons dealing with the Lord's Supper.

Teaching about forms the ceremony may take

Of all the lessons dealing with the Lord's Supper only five contain any teaching about differing practices in observing the ceremony, and two of these are suggestions for visits to a Roman Catholic mass.[4] A third reference suggests in a teacher's manual without discussion what some differences might be:

Nor can we see how it makes any difference whether the Lord's Supper be observed sitting, standing, or kneeling. Whatever method serves best to put the communicant in the proper spirit of fellowship with God and peace with his neighbors seems most appropriate, and this method may change with time and conditions.[5]

2 *Keystone Graded Lessons,* Course IV, Part 3 (Teacher's Manual), p. 108, 1930.
3 Francis J. McConnell, "The Meaning of the Supper," *Church School Journal,* May, 1931, p. 290.
4 G. L. Chindahl, *Church Membership* (Teacher's Manual), p. 105. H. T. and W. W. Tyler, *Thinking about Communion,* p. 5.
5 *Pilgrim Teacher Quarterly,* Jan.-March, 1929, p. 48. *Church School Journal,* March, 1929, p. 149.

The remaining two raise questions and leave the answers to be learned by the pupil. One is from a report of an intermediate society discussion and the other from an interdenominational course about the church:

1. Why do Roman Catholics take only the bread? If no one attends the mass, why does the priest have the service just the same? What difference is there between the mass and our communion?
2. Do Jews have any sort of communion?
3. Why do the Disciples of Christ (the Christian Church) have communion every Sunday?
4. Why don't some groups of Baptists let others beside Baptists have communion with them?
5. Why do Christian Scientists have communion only in January and June?[6]

Suggested activity.

Find out what the practice of different churches is in regard to the Lord's Supper and why it is so (*e. g.,* Congregational, Friends, Roman Catholic, Disciples, Unitarian, Baptist, etc.).[7]

About half of these lessons used at least two names for the ceremony, the most common ones being "Lord's Supper" and "communion." Only occasional reference is made to it as "the sacrament," "the eucharist" and "the mass." A typical statement appears in an intermediate lesson:

The second beautiful symbol is what is called the sacrament of the Lord's Supper, or the communion. At the beginning it was a simple ceremony.....Later it grew more and more formal until it became, in the Roman Catholic Church, the spectacular ceremony called "the mass."[8]

Fuller discussions of all the names except "mass" are found in two manuals of church membership.[9]

It is evident that the denominational church school lessons and preparatory manuals have not yet made provision for teaching children about the practices of other churches. Such material as there is appears in interdenominational manuals, where indeed it might be expected, and in society programs. While it is generally accepted by Protestants that the manner of receiving the bread and wine is best decided by the individual, as one of the quotations suggests, that fact ought to be made known to young people so that they will not be confused or embarrassed when they worship in a church where the practice is different.

How can this be done? The simplest way is to include a brief description of the various practices in lessons from time to time and especially in manuals of membership. It is not the best way, but such lessons may be the only source of information in communities where

6 Frances Nall, "The Meaning of Communion," *Epworth Herald,* March 19, 1932, p. 286.
7 J. L. Lobingier, *Our Church,* p. 20.
8 *Pilgrim Intermediate Quarterly* (Methodist), *Intermediate Quarterly,* Jan.-March, 1932, p. 49.
9 B. H. Bruner, *Meaning of Church Membership.* pp. 101-103. C. R. Erdman, *Coming to Communion,* pp. 52-54.

there are but one or two churches. Even ministers are frequently poor sources of information, because they do not have opportunity to attend services of other churches. The project method suggested by Lobingier is much better. It is made even more definite in a *senior* society unit on the subject, "My Friend's Church and Mine,"[10] where it is suggested that a committee be appointed to investigate the differences among the churches, including methods of observing the Lord's Supper, and report back to the society. This plan may readily be adopted for a class by using individual assignments or by making the investigation a project for the whole group. But even this unit does not suggest that individuals or groups might attend a communion service at another church and join in the worship.

The Lord's Supper as a symbol of unity

Breaking of bread together has always been looked upon as a symbol of friendship among those taking part. The Lord's Supper is called the "communion," not only because of the relationship it establishes between the worshipper and his God, but also because of that between himself and other worshippers. The impossibility of holding a communion service for all delegates at the World Conference on Faith and Order at Lausanne, Switzerland, in 1927, is sometimes used to show that the Supper is not a symbol of unity. It must be remembered that a great variety of religious groups was represented at Lausanne, including many with whom the average American church member never comes in contact. As a matter of fact a communion service was held during the conference, in the cathedral of the Swiss Reformed Church, and representatives of many denominations took part. The six churches used for this study, and many others besides, have no barriers against receiving Christians of all churches at their communion table.

> Here is a ceremony in which all members of the Christian faith, regardless of their beliefs, can join. Jesus himself gave it to us, and it is even more than a duty to participate in it. It is what Jesus asked his friends to do to remember him by, and every boy or girl who loves the name of Jesus will consider it a joyful privilege.[11]

Important as this idea is, it finds little place in the junior and intermediate literature except in the most general terms. Thus a junior lesson says:

> Because he wished it, Jesus' friends and followers have always kept this service in the churches. Those who belong to the Christian Church have a right to come to this supper which is called the Lord's Supper.[12]

10 *Epworth League Quarterly*, July-Sept., 1930, p. 19 ff.
11 *Pilgrim High School Quarterly* and (Methodist) *Illustrated Quarterly*, Jan.-March, 1929, p. 49.
12 *Westminster Junior Quarterly*, Jan.-March, 1929, p. 32.

Probably one reason why more has not been made of the idea of unity in the communion may be found in the emphasis upon the individual rather than the social. The relation to one's God has been stressed much more than the relation to one's fellows. Moreover the individual's horizon is not wide. The use of the expression, "The Lord's Table," has suggested small groups, and communion with others is naturally kept within the limits of a single church. Thus Bruner writes that the Supper is an "eloquent witness of the unity of any *group* of believers,"[13] and Miller, even though he refers to the "communion of saints," suggests that "we should meet together as one *family*."[14]

Some use is made of the example of Christian unity at the Lord's Table. A Presbyterian lesson for juniors contains a quotation describing an international communion:

> "At a recent communion service in the chapel of the Church of All Nations, on the lower East Side of New York City, an Armenian knelt at the altar by the side of a Turk, and a Bolshevik received the sacrament from the hands of one who had been a Cossack officer. The communion service is full of meaning to this congregation, and to announce such a service is to insure a full attendance."[15]

A Congregational-Methodist lesson for intermediates includes among suggestions for teachers a note to this effect:

> At a recent conference on Christian unity in Baltimore a union communion service was celebrated, with representatives of many denominations participating. Dr. C. C. Morrison preceded it with a sermon on "The Sacrament of Unity."[16]

Although the Lord's Supper as a symbol of unity might be an important factor in developing attitudes of appreciation toward other churches, little has been made of the opportunity in church school lessons and other junior and intermediate programs. It is an idea apparently accepted by all of these six denominations, but where they might have capitalized it, they have often used unimpressive generalizations. In one junior lesson cited (Note 12), the statement, "those who belong to the Christian Church," would be more effective in specific terms: "those who belong to the Christian Church—Methodists, Baptists, Congregationalists, Lutherans, and all others—have a right to come to this supper, and *all are welcome in our church.*"

Even more adequate is the program outlined for intermediate Epworth Leaguers of the Methodist Episcopal Church:

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13 B. H. Bruner, Op. cit., p. 102.
14 J. R. Miller, *Manual for Communicants' Classes*, p. 45.
15 *Junior Work and Study*, April-June, 1930, p. 24.
16 *Pilgrim Teacher Quarterly*. Jan.-March, 1929, p. 48. *Church School Journal*, March, 1929, p. 149.

What can we do to make the communion service express Jesus' idea of brotherhood more fully in our own city or town? Could several churches or young people's groups be brought together for a communion service? What difficulties would arise if this were tried? Might it not prove a real adventure, well worth doing?[17]

The actual carrying out of such a plan would be desirable wherever it could be done with mutual understanding. This is approached in the annual "Corporate Communion" of Southern Methodist young people, but inviting others to partake with you is not quite the same as cooperative planning on an equal basis.

For two years past the Epworth Leagues of Methodism have sponsored a communion service on the first Sunday in Advent for the young people of the church. In many instances it has been possible to make this service a cooperative observance, participated in by various denominations, particularly those of the two largest divisions of Methodism. In any case, the distinctive feature of the Corporate Communion is that all the young people shall participate in a body and that this part of the church service shall be so conducted as to serve youth and its spiritual needs.[18]

Nor should the example of elders be overlooked. A community celebration of the Lord's Supper arranged at some fitting time would have great weight with the younger generation, especially if discussion preceded it and interpretation of the experience followed. Such a service was held in the University Christian Church at Berkeley, California.[19] Among those presiding were ministers of Filipino Methodist, Negro Baptist and Japanese and Korean United Churches, while there were deacons from Christian, Presbyterian, Baptist, Northern Methodist, Southern Methodist, and Congregational churches. An Episcopal bishop delivered an address upon "Christian Unity."

Use of educational principles

Because so little of the teaching about the Lord's Supper, quite apart from any relation to church unity, is "life-centered," it is to be expected that the life-centered approach is also lacking in the teaching directly related to the movement. For the most part the lessons begin with the Bible story or with the church position, but a few start with the pupil's interest—the ceremony in the church as he has seen it, or the differences he has observed elsewhere or has heard discussed. One example of this has been given (Note 6), in which the members of an intermediate society raised the questions they wished to study. A greater

17 H. T. and W. W. Tyler, Op. cit., p. 10.
18 *Epworth Era*, December, 1929, p. 234.
19 *Christian Century*, December 2, 1931, p. 1538.

adaptation of textbook material to the interests of the pupil is needed, especially in the manuals for church membership, most of which are entirely subject-centered.

Mention has already been made of the tendency to generalize and an improvement was suggested for one reference (Note 12). There are times when a generalization may have value. For example, in Bishop McConnell's remarks concerning churches that practice "close communion" (Note 3) nothing would be gained by naming these churches *in that connection.* But since these churches are convinced that they are right, some provision might well be made for naming specific bodies practicing "close communion," so long as they are named without disparagement. Lobingier's assignment (Note 7) is specific. Not content with "different churches," he names half a dozen to make sure that the varieties are all reached. Wherever churches of other denominations can be mentioned, the matter under discussion will become more concrete. The local situation with which the pupil is familiar is too often neglected in teaching technique.

Lessons that raise questions have already been pointed out. The problem approach that requires the pupil to go to outside sources for his information, is the best means to promote thinking. Two observation visits are suggested but interpretative discussion afterward is not provided. Doubtless it is taken for granted, but it is better to include the idea and the reason for it, in a sentence or two in the teacher's manual. More questions of the "What can we do?" type would be valuable for older pupils.

The experience mentioned in these lessons is very meager. Some assignments to *find out* how other groups observe the Lord's Supper do not call for more than an inquiry among friends. After reports have been made on such assignments, actual visits should be arranged so that the group can share in the fellowship of others. The only two instances of this are visits to Roman Catholic mass (Note 4) where sharing is obviously impossible, though one may enter into the spirit of the ceremony. There is need for much greater *practice* of fellowship through the Lord's Supper.

Conclusions

Reference has been made to only nineteen of the eighty-eight discussions found in the lesson materials dealing with the Lord's Supper. Less than a dozen others contained references relating to any phase of the movement for church unity, so that it may be said that more than

half the discussion did not touch the subject at all. It seems clear that one assumption in the minds of many writers is that references to church unity have no place in the teaching of the Lord's Supper to juniors and intermediates; yet it is altogether possible that the value of such teaching has not been brought to their attention.

A second assumption seems to be that there is little or no value in teaching children that all Christians are welcome to partake of the bread and wine in their church, and conversely (with some exceptions) that they are welcome in all other churches. The generalization is sometimes found, but specific references are never made.

A few writers are working on the assumption that teaching must issue in experience, but the larger number are not. Even in lessons dealing with the church's own service, it is not often suggested that juniors and intermediates ought to attend the service, in their own departments or at a special time in the church.

Changes necessary to bring teaching about the Lord's Supper more nearly in line with denominational positions on church unity may be summarized as follows:

1. Recognition of the Supper as a symbol of the unity of Christians and emphasis upon the right of all to partake by making specific reference to denominations usually found in American communities; use of examples of union communion services.
2. Use of problem method and research along lines of interest to the pupil, though not to the exclusion of informational material that may not be available from local sources.
3. Provision for actual fellowship with Christians of other groups at a communion service, either in other churches as guests, or in a union service arranged for young people in which intermediates (and in some cases juniors) may have a part in making the plans.

Suggested research

An experiment of some value might be set up as a unit of a larger study of the effectiveness the types of teaching suggested. Boys and girls in four or five neighboring churches could be tested to determine the "distance" separating them from other churches after the plan of Douglass' study.[20] Then after a period of time in which groups studied about the Lord's Supper, visited other churches, and held a union communion service, the tests could be given again.

20 H. P. Douglass, *Protestant Cooperation in American Cities,* Chapter II.

Chapter VII

TEACHING ABOUT COOPERATION AND UNION

The preceding chapters have dealt with the movement for church unity as revealed in teaching about the meaning of the church, its history, and its ordinances. There remains the important phase of interdenominational cooperation and organic union. The other phases are peripheral; this one is central. Unfavorable attitudes toward other Protestant groups in dealing with the other subjects will hinder the progress of union, but such an attitude on cooperation will stop it altogether.

It must be recognized that a "denominational" attitude is not always possible to determine. Few of the great churches have expressed themselves in any authoritative way. Indeed those under the Congregational form of government have no means of doing so except by convention resolutions which are not binding upon the individual churches. Nevertheless these resolutions, together with acts of cooperation and negotiations with other groups looking toward union, give a fairly accurate picture of denominational interest in the whole movement.

It is true that many Christians who favor cooperation in certain enterprises, do not believe in any kind of organic union, even within their own church families. However, there is evidence that the six denominations studied have a very real interest in organic union, both within and without their own family groups, although on specific issues a vote may go against consummating a proposed merger.[1]

It is the purpose of this chapter to show what is being taught about cooperation and denominational movements for union; also what forms of cooperation are suggested to juniors and intermediates, and what attempts are being made to prepare them to think intelligently about the whole question of church unity.

Lobingier states the problem concisely in a paragraph for teachers:

> Young people of high school age will not be ready to go very deeply into such a problem as that of Christian unity. It is important, however, that they should begin to think of it and to form some opinions on the subject. It is important that they should work toward Christian unity—even though they do not realize that they are doing so—by developing an appreciative attitude toward other churches and by cooperating as much as possible with young people's groups in other churches.[2]

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1 See Chapter VIII.
2 J. L. Lobingier, *Our Church* (Teacher's Manual), p. 73. University of Chicago Press, 1927.

He provides a lesson on cooperation and another on church unity. The aims set forth are probably those of most advocates of organic union of two or more branches of the Protestant Church.

> To arouse a conviction in young people of the desirability of cooperation among churches and to lead them to practice such cooperation in so far as it is possible for high school boys and girls to do so.
>
> To win young people to the cause of Christian unity as essential to the greatest effectiveness of the church.[3]

The point of view set forth in these quotations (adapted for juniors and intermediates) may well serve as a standard for teachers of all denominations. But since not all denominations would accept such a standard, positions varying from it have been noted at certain points in this chapter.

Thirty lessons and articles contained material dealing directly with cooperation or unity. Additional data in teachers' manuals brought the total number of discussions to thirty-five. The five principal topics of the chapter are as follows: (1) general material on church unity; (2) references to cooperative movements; (3) denominational mergers completed or planned; (4) experience in church unity; (5) educational principles employed.

General material on church unity

Some writers present "church union" as though it means one big denomination. This idea appears in a Presbyterian week-day text for intermediates under the heading, "Unity Rather than Union":

> "Why do they not unite into one church?" some one asks. That would mean giving up some of the ideas and ways of doing things which have become very dear to those who make up each separate Church family. There is a great difference between unity and union. Union would mean that all the five hundred million church members of the world would have to carry on their church programs in the same way. That does not seem possible now, but there can be unity because of the same great purpose, and nearly all the church families are now working together in a spirit of unity.[4]

In a text often used as a manual for those wishing to unite with the church there is a black headline, "One Single Denomination Not Possible." The paragraph concludes with these sentences:

> No doubt the number of denominations might profitably be reduced, yet it does not follow that it would be wise to have just one large church organization. The temptations of autocracy are too great under such conditions, nor would such a church best serve all the people who belong to it.[5]

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3 Ibid, pp. 71 and 73.
4 Laura M. Armstrong, *Our Church*, p. 58. 1930.
5 A. L. Ryan, *When We Join the Church*, p. 20-21, Abingdon Press, 1920.

Following this paragraph is another entitled "Growing Spirit of Unity" in which reference is made to "the common task."

Kirtley sets forth a number of reasons why church union is impossible for many Baptists, unless it can be arranged on the basis of Baptist principles.

> There can be no church union on known departures from the teachings of our Guidebook. Go back and carefully note the five respects in which the great distinctive has been interfered with, and ask yourself the question, how one who recognizes all the facts of the case can deliberately go into a union which endorses those violations of the teachings of the Word and of the essential functions of human nature.[6]

He goes on to mention issues which must be settled in the Baptist manner —"church polity," the "initial ceremony," "baptism for believers or babes or both," "the Lord's Supper."

The study of lessons and topics for juniors and intermediates occasionally revealed places where expected material on church unity, especially on cooperation, was not to be found. For example, in the Pioneer Plan for intermediates,[7] the Partnership Guidebook contains eight "ports" or "goals" in the "Community Zone," but there is no recognition of community work done by other churches nor any suggestion of cooperating with other intermediate groups. Relations with other denominations are covered in the Discipleship Guidebook, but cooperation is not a topic. The same is true of a Methodist Episcopal unit.[8]

Again, in a Presbyterian unit for juniors dealing with the church, there is a lesson on the local church, on our country, and on the world.[9] The community about the church, including churches of other denominations, is passed over. A similar unit for Disciples juniors does not introduce the work of the church. A Baptist unit combines all the work of the church in a single lesson. The procedure for the teacher is described as follows:

> Beginning with the work done in your own neighborhood, help the juniors to think of many missionary activities carried on by your church—either independently or in cooperation with other churches through denominational boards.[10]

A topic, "Protestantism Working Together," which is part of a unit entitled "My Friend's Church and Mine," makes no mention of the Federal Council of Churches. There is, however, an accurate list

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6 J. S. Kirtley, *Baptist Distinctive and Objective,* p. 50 ff. Judson Press, 1926.
7 American Baptist Publication Society, May, 1931.
8 Ina M. White, *How Can We Serve Our Community?* 1927.
9 *Junior Work and Study,* Jan.-Mar., 1932.
10 *Keystone Junior Graded Lessons,* Course VI, Part 3 (Teacher's Manual), p. 100, 1932.

of the varieties of Baptist, Presbyterian, and Methodist churches, including the north and south branches of each. The section concludes with this paragraph:

> Some have predicted that the day of multiplied denominations is gradually passing. Whether this is true or not it is certainly true that the present and future days will see the church families more and more united in a common task.[11]

For the most part, the material so far presented has not been favorable to the church unity movement. For one thing it is clear that for some, "church unity" means one large denomination. While this may be the logical outcome of the movement, it is not the immediate one. The fact that church unity comes about gradually by the merger of two or three at a time ought not to be overlooked. In this connection another idea confusing to children ought to be made very clear. In local situations church unity is frequently interpreted to mean merging all the churches into one. Where there are two or three small churches, such procedure might be desirable, but not often would there be gain in uniting three churches of a thousand members each. This misconception of the effect of merging denominations upon a local situation was used by opponents of the union movement in Canada.[12]

The absence of teaching about cooperation where one might expect to find it, is an indication that the denominations are not making the fullest possible use of opportunities to teach prospective church members that "working together" means more than working with their own group. It also means working with Christians of other churches in a common task.

References to cooperative movements

With one exception, the *church school* lesson materials for juniors and intermediates used during the period 1929-32 do not mention the principal cooperative body, the Federal Council of the Churches of Christ in America, under any of the topics covered by this study. The exception is a lesson for intermediates in the Closely Graded Series published by a syndicate of three denominations. In this lesson is a single sentence:

> Another organized body, a council involving all of the churches of Christ in America, is set to study, to prepare and issue policies and programs, and to put forth efforts of time, money, and energy, touching every vital issue which concerns the people of America and the world.[13]

11 *Epworth Era,* August, 1930, p. 750.
12 S. D. Chown, *The Story of Church Union in Canada,* p. 97. Ryerson Press, Toronto, 1930.
13 From *The Making of a Better World,* Course VIII, Part 4, Teachers' Manual, p. 367, Church School Closely Graded Courses. Copyright, 1930, by C. A. Bowen. Reprinted by special permission for use in *Church School Curricula and Protestant Church Unity,* a research publication not primarily for sale.

Other references do appear in less widely used materials. Lobingier devotes a paragraph to the Federal Council in his study book on the church.[14] A Presbyterian week-day course describes the work of the Council but refers to it as the "Federation of Churches."[15] Fagley mentions the Federal Council along with the United (now International) Society of Christian Endeavor, the Missionary Education Movement, the Y. M. C. A. and the Y. W. C. A., but says nothing of the work of any of these.[16] An editorial in an educational magazine of the Methodist Episcopal Church, South, praises the work of the International Council of Religious Education and commends it to the church;[17] and the church school magazine of the Disciples Church describes the proceedings of the 1932 meetings.[18] Organizations like the Home Missions Council, and the Foreign Missions Conference of North America are not mentioned anywhere as examples of cooperation.

One of the most important cooperative movements is that of publishing church school lessons. Reference has already been made to the Graded Press, a syndicate of the Congregational, Methodist, and Methodist South publishing houses. Probably because the Closely Graded Series is used by many denominations, no reference is made to the membership of the syndicate. The Methodist Episcopal Church prints its own comments on the various lessons, and in one instance has referred to cooperative printing without naming the denominations.[19] A Southern Methodist intermediate text makes reference to "the committee, representing more than fifty denominations, that outlined these lessons."[20] Baptist and Disciples group lessons for juniors carry the following statement on an opening page of the manual for *teachers:*

> The lessons of this course are based upon outlines carefully prepared by a cooperative group of leaders in the religious education of children, representing the following communions: Northern Presbyterian, Southern Presbyterian, Northern Baptist, Southern Baptist, Disciples of Christ, Reformed Church in the U. S., and United Church of Canada.[21]

Congregational and Methodist Episcopal churches use identical lesson texts in the International Group Lessons for intermediates and often in the International Uniform Lessons. There are other examples of this

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14 J. L. Lobingier, Op. cit., p. 104.
15 L. M. Armstrong, Op. cit., p. 58.
16 F. L. Fagley, *The Congregational Churches,* p. 41. 1925.
17 *Sunday-school Magazine,* March, 1931, p. 149.
18 Glenn McRae, "The International Council Meetings." *Church School Guide,* April, 1932, p. 201.
19 *Church School Journal,* May, 1932, p. 305.
20 *Methodist Intermediate Quarterly,* Jan.-March, 1932, p. 9.
21 *Bethany Junior Graded Lessons* (Teacher's Manual), Third Year, Winter Quarter, p. 2. 1931.

type, but for the most part no use is made of the fact in teaching about cooperation.

There is no doubt that the six denominations used in this study are believers in cooperation among Christians. That so little use has been made of their cooperative work to show the youth of the church the desirability of Christians working together is all the more surprising. Names of organizations may not mean very much to juniors and intermediates; but it is the contention of the writer that it is meaningful to them to know that the denomination of which they are part, *works with others* in missions, education, social service and the like.

Denominational mergers completed or planned

As in the matter of cooperation, one might expect that actions looking toward union with other religious bodies would be reported in some way to the younger generation. But so far as *church school* lessons are concerned, again there is nothing of the kind except certain general teaching already mentioned. The nearest approach to it in junior and intermediate publications is a Methodist commentary *for teachers* on an intermediate lesson in the Closely Graded Series, "A Man Who Respected the Religious Beliefs of Others":

> What are Christians (be sure Catholics are included) all trying to accomplish? Better conditions, high ideals, guidance in moral problems, communion with God through worship, a share in great work. Who is the central figure in all their teaching? How important are differences between them? Should some of the Protestant denominations combine? What has already been done? Joining of Congregational and Christian denominations, union of all Lutheran churches, the United Church of Canada, community churches, cooperative printing (as of these lessons), division of certain mission fields. What might you do in your community? The map of your town may help in answering.[22]

An article on united Christian work in China appears in a Southern Methodist magazine for intermediate teachers, though with no relation to any particular church school lesson.[23] Bruner emphasizes the historic mission of the Disciples Church to bring about unity, but does not speak of specific efforts. He does tell of the work of the Association for the Promotion of Christian Unity, one of the boards of the church.[24]

In a brief review of Presbyterian history, Porter refers to the Presbyterians in Canada by saying that most of them "merged with the Methodists and Congregationalists in 1925 to form the United Church of Canada." He also states that "Presbyterianism can logically take a leading

22 *Church School Journal*, May, 1932, p. 305.
23 Henry Hodgkin, "The National Christian Council of China," *Sunday-school Magazine*, December, 1929, p. 740.
24 B. H. Bruner, *The Meaning of Church Membership*, pp. 72-73 and 134-36.

part in the movement for church union, and this it has done and is doing."[25] Fagley writes in a similar strain in speaking of the Congregational attitude:

> Congregationalists are deeply interested in interdenominational cooperation and seek to avail themselves of every opportunity to promote the unity of Christians of whatever church or creed, this unity to be built around common undertakings for the good of all mankind.[26]

He does not speak of specific efforts on the part of Congregationalists to bring about union with other churches. Some of these have occurred since this paragraph was written (1925), but not all.

In a paragraph on the history of the Methodist Episcopal Church, Ryan says:

> Methodism in America continued as one church until 1844, when the slavery question became so intense that a division was effected and the Methodist Church, South, was formed. But this unfortunite cause of division is now a thing of the past. Old differences are being forgotten, and the spirit of unity is coming to prevail. Indications are that an early reunion of American Methodism will be brought about; then our great church will move forward with a membership of more than six millions.[27]

No denomination seems to make use of the actions of its national convention in training children for church membership. It is true that church school texts and even society programs are planned so far ahead that such material might not always be timely when published. Yet the "Christian Life" program for *young people* published by the Congregational Church provided a topic in 1931 "What Happened at Seattle?", which presented material from the biennial meeting of the National Council of Congregational and Christian Churches. One section reported the merger of the two churches and raised questions about values of church unity.[28] While this topic was for older young people, there is no reason to suppose that juniors and intermediates are not also interested in the work of the national body.

Another plan for older young people that might profitably be used for intermediates is an advance discussion of what the national body *ought* to do about certain problems. Six weeks before the quadrennial General Conference of the Methodist Episcopal Church in 1932, *senior* Epworth Leagues discussed the topic, "General Conference and Youth."

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25 C. B. McAfee and Eliot Porter, *Why a Presbyterian Church?*, pp. 10 and 13, Presbyterian Board of Christian Education, 1930.
26 F. L. Fagley, Op. cit., p. 41.
27 A. L. Ryan, Op. cit., p. 88.
28 *The Wellspring*, Sept. 27, 1931, p. 8, Congregational Publishing Society, Boston and Chicago.

Six questions were submitted in nation-wide poll of youth opinion, and one of them related to church unity:

> Should the General Conference make more effort toward unification with other denominations?[29]

One explanation for the lack of material on denominational actions in the publications of the Methodist Episcopal Church, South, may be found in the resolution of the General Conference of 1926 to the effect that "there be no agitation, discussion, or negotiation concerning unification during the ensuing quadrennium."[30] The Baptists have favored cooperation rather than union, although they have discussed closer relationships with the Disciples.[31]

Experience in church unity

A distinction between kinds of activity must be kept in mind at this point. In the previous chapters, the experiences suggested have been limited almost entirely to what might be called "one-way" activity, in so far as that is ever possible where persons of different groups come in contact. In a visit to another church to worship, for example, the group makes its own plans. There is no cooperation although they may obtain permission in advance to carry out the project. True cooperation involves planning by two or more groups to carry out a joint project, such as an inter-church service of worship. It is this cooperative type of experience that has a place in this chapter.

One form of presenting the idea of attaining church unity through cooperation is through generalizations. For example, the aims of the Campbells for unity in the church were listed in a society program for Disciples intermediates and followed by two statements of what the individual can do:

1. Work for unity in the church.
2. Support any worthwhile enterprise of the churches in my community, as the vacation church school, Christian Endeavor meetings, and community programs.[32]

More often the discussion method is used as a means to arouse interest in church unity. A lesson for intermediates suggests several possibilities for class projects:

> Another thing we can all do is to stop making unkind remarks about members of other churches, Protestant or Catholic. It is possible that you may find ways of showing friendliness to Catholic fellow citizens. Can you do something also

29 *Epworth Herald,* March 19, 1932, p. 284.
30 *General Conference Journal,* 1926, p. 162.
31 See Chapter VIII.
32 Christian Endeavor topic in *Girls' Circle.* Jan. 24, 1932, p. 31.

to cure the unfriendliness which often still exists between different Protestant denominations? How many churches are there in your town? Are they all well supported? Well attended? How large is the population of your town? Is is perhaps true that if one or two or more of them were to unite in one strong church, they could pay the pastor a better salary, build a parish house in which boys and girls could play basketball, and in other ways serve the welfare of the people more effectively? You might go for help in answering these questions to your father and mother, or to your pastor.[33]

There are three principal types of cooperative experience in which juniors and intermediates may engage. That most widely used in the materials studied is the social. A Baptist society program on the topic, "Working with Boys and Girls of Other Churches,"[34] devotes an entire column to a description of inter-church activities such as city federations, rallies, picnics, excursions, dramatizations, motion-picture programs, and summer camps.

Another social project, which also illustrates the use of questions for discussion coupled with concrete suggestions for activity, is found in a Presbyterian society topic, "The Friendliness of the Church: Our Local Church." Under the heading, "Other Churches in the Community," is the following material:

Are you friendly with other churches in the community?
Do you invite the members of other churches to visit you?
Do you visit them?
Do the young people in the churches of the community ever plan to do anything in a combined group?
When you are in school, you and boys and girls from other churches work together and are friendly, but do you do this as church groups?

Things to do:
Plan a community lawn party or picnic in June or July. Ask each church to appoint two members to serve on a joint social committee. Invite everyone to attend the affair.
Have joint society meetings during the summer. Hold the meetings in the various churches, thus exchanging ideas and becoming acquainted. Use the program given on page eight for a joint vesper service that would come at the end of a community hike.[35]

A second type of experience is that of doing things for others, commonly called social service, though that term does not usually include all the projects that boys and girls might undertake. It is probable that some suggestions for inter-church activity in this field are found in topics outside the immediate zone of this investigation, for there is little evidence to present.

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33 From *Religion in Everyday Life*, Course VII, Part 3, p. 251, Pupil's Textbook, Church School Closely Graded Courses. Copyright, 1929, by Harold B. Hunting. Reprinted by special permission for use in *Church School Curricula and Protestant Church Unity*, a research publication not primarily for sale.
34 *Young People's Leader*, February, 1932, p. 212.
35 *Intermediate Pupils in Society and Club*, April-June, 1931, p. 55.

A Presbyterian week-day lesson, "Church Neighbors Working Together," deals with this subject only in relation to the teacher. One of the aims suggested is "to develop ideas of how boys and girls may cooperate in carrying out the purposes of the Church in their own neighborhood."[36]

A Disciples presentation of the topic, "Working with Boys and Girls of Other Churches," appeals directly to the intermediates:

> Whenever churches cooperate and work together for the good of humanity, they are bringing about Christ's prayer for the unity of his people. Intermediate boys and girls are helping in this when they work together with the boys and girls of other churches. This may be in social times together, in work, or in play. Try during the coming year to plan ways in which the societies of the churches in your community may have a closer union. This will work for good in the community, for the church, and for yourselves.[37]

Following this paragraph is the story of union Christian Endeavor meetings in a small town during the summer months. The united group conducted a playground period and gave an evening of entertainment for the whole community in order to raise money for equipment. The topic is concluded with these questions:

1. Why should the churches in a community work together?
2. What are some things which churches can do together?
3. Name some things you know which churches have accomplished by working together?
4. How can boys and girls of other churches work together?
5. Name some things which these boys and girls may do.
6. Tell of some things which you know have been accomplished by them.

Cooperation in worship is the third type of experience for juniors and intermediates. Probably one reason why it is scarcely mentioned is that it necessitates one group leaving its own church. One solution to that difficulty would be to hold a union service at a time when no regular activity is carried on in any of the churches; or, if only two churches are involved, half of each group could be hosts and half could be visitors. A worship service on "The Art of Living Together" appears in several Methodist and Congregational church school textbooks. This service concludes with sentences from a prayer attributed to Benjamin Jenks (1646) which are to be read in unison:

> O Lord God, the one God, make Thy people one. Whatever be our differences, even in matters essential, may we ever realize that we are all one in Jesus Christ. Amen.[38]

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36 Laura M. Armstrong, *Our Church* (Teacher's Manual), p. 92, 1930.
37 Christian Endeavor topic in *Girls' Circle*, Jan. 31, 1932, p. 39.
38 *Boys' and Girls' Quarterly* (Methodist), Oct.-Dec., 1931, p. 4.

Such a prayer would be most effective where groups are worshipping together. One of a similar nature attributed to Bishop Boyd Carpenter is used in a week-day text for Presbyterian intermediates.[39] Worship suggestions on the theme, "A United Church," were printed in a Congregational paper for young people in connection with the discussion dealing with the union of Congregational and Christian Churches.[40]

It is interesting to note that all of the cooperative experiences cited are for intermediates. That simple forms of cooperation are possible for juniors, has been shown by the success of community vacation schools and meeting of Christian Endeavor organizations. There is need for a study of successful cooperative enterprises for both juniors and intermediates.

The possibilities of fellowship through worship for children of this age have not been explored fully. In community week-day schools children of many denominations worship together. Occasional services in which they become conscious of this unity would be valuable as aids to the development of right attitudes toward other groups.

Further use of society topics similar to "Working Together with Boys and Girls of Other Churches" (Notes 33 and 36) would also be valuable. Once a year would not be too often for such a discussion.

A project to be engineered by adults for the benefit of all youth is the uniting of church schools and societies in communities where two or more small churches are close together. Many churches do not have equipment adequate for a departmentalized church school, or for more than one age-group society. As a step toward eventual church unity, an arrangement could be made whereby each church would become responsible for certain age-groups under a central administrative body.

Educational principles employed

Cooperation is perhaps the easiest subject to make "life-centered." Boys and girls see examples of it on every hand. Those with whom they are to cooperate in religious enterprises are often their best friends. Denominational differences keep them apart and they are likely to be glad to undertake anything that will bring them together in social fellowship, worship, or work for others. Many of the references cited provide for this type of approach. The danger seems to be in assuming that juniors and intermediates are incapable of doing things by and for themselves. The progressive public and private schools place more and

39 R. H. Bainton, *Debtors to God*, p. 33.
40 *The Wellspring*, September 27, 1931, p. 8.

more responsibility upon the child, but most church schools have not yet experimented along this line. The tendency is for the teacher to do things *for* the pupils instead of allowing the pupils to enter into the experience upon their own responsibility under the *guidance* of the teacher. Denominational cooperative activities and plans for church unity are rather remote from the experiences of boys and girls in a local church, but they may serve as illustrations of what adults are doing.

There is some tendency to generalize about church unity, largely because no attempt is made to show the efforts actually being made by the denominations. In the realm of experience the record is very much better, for most writers who suggest forms of cooperation, name definite projects.

The suggestion has already been made that wherever possible the initiative for engaging in enterprises of fellowship should be taken by the pupils. This is also good technique in matters of cooperation. The skillful use of questions will open the way for a discussion which may lead to a project which the group will wish to share with others. Manuals for teachers should include descriptions of possible projects which can be studied by the pupils in their research for ways and means to attain the desired end.

Textbooks issued for the study of those preparing for church membership are written, with few exceptions, for the purpose of supplying knowledge. There is, therefore, almost no discussion of cooperation and union and no provision for engaging in activities with youth of other churches.

Conclusions

Although many references have been used in this chapter, their number is not a sign that teaching about cooperation and unity has reached the progressive stage. Quantity is rarely a sufficient criterion. After all the matter is a relative one. Only a few years ago cooperation and union were not thought of as subjects for youth, and even today some feel that teaching about them should be reserved for adults or older young people. Under these circumstances one may justly claim that there is considerable teaching in this field.

Several assumptions should be noted. One is that local cooperative movements are not important enough to have a place, however small, in the education of children for church membership. Because

the projects of the local federation, or cooperative efforts of the several pastors of a community, are closer to the life of the average pupil, they are perhaps more important than references to national enterprises. The failure to emphasize local work may be due to the further assumption that children's interests do not extend to community affairs in religion. Yet public schools place much emphasis on other phases of community life, and frequently children know more about what is happening in a neighborhood than their parents. Another reason for this lack of emphasis may be the feeling that some have that every church should engage in its own community enterprises rather than join with others. While this might be a local attitude, it is not so likely to be characteristic of national denominations as cooperative as the six of this study.

The assumption that organic union of denominations means not only uniformity but also automatic amalgamation of all local churches has already been mentioned (Note 4). Lessons written upon this assumption may do considerable harm. Few advocates of organic union would subscribe to such an interpretation of the results of mergers.

The omission of information about movements toward union made by the various denominations is probably based on the assumption that children are not interested because such actions are so remote from their experience. But prospective church members are almost always introduced to the overhead organization of their denomination. A proposal to unite the national agencies of the Presbyterian and Methodist churches, for example, is not foreign to the interest of a Presbyterian intermediate whose best friend may be in the Methodist church across the street.

Suggestions for teaching about cooperation and union that will be more likely to develop attitudes favorable toward the whole movement for Protestant church unity include the following:

1. Definite report to church school classes, societies, and preparatory classes, of interest and participation of the denomination in cooperative enterprises and efforts toward organic union.

2. Revision of pastor's manuals of church membership to include material on church unity.

3. Wider use of lessons or topics dealing with interchurch relationships.

4. Development of cooperative projects in worship and service to others as source material for teachers and pupils.

5. Recognition of the importance of local cooperation, especially of city federations, by means of concrete illustrations and outlines of work accomplished.

Suggested Research

1. There is need for a study of what has been tried, successfully and unsuccessfully, in the area of cooperation for junior and intermediate youth.

2. The attitudes of boys and girls in community or federated churches toward the movement for church unity might be compared with those of boys and girls in denominational churches.

Chapter VIII

DENOMINATIONAL POSITIONS SUMMARIZED

Brief mention was made in Chapter I of the cooperative work of the six denominations and of their efforts to bring about organic union with one or more groups. In this chapter some of the pronouncements of national bodies on church unity will be listed, together with the specific references to negotiations with other denominations.

The picture of denominational efforts to bring about unity among the churches will be completed by a brief evaluation of the religious education materials which each denomination issues for juniors and intermediates.

The Congregational and Christian Churches

This denomination was formed by the union of the Congregational Church and the Christian Church, which was consummated in 1931. The actions cited here deal only with the former church, which was by far the larger of the two bodies at the time of union.

The Congregationalists were the only large group to give approval to the Plan of Union proposed by the American Council on Organic Union.[1] The National Council of Congregational Churches has also carried on negotiations with the Protestant Episcopal Church,[2] the Presbyterian Church,[3] and the Universalist Church.[4] General resolutions looking toward union with other Christian bodies were passed in 1923[5] and 1927.[6] The Council even declared itself as willing to give up the historic name of the church or to return to the former designation, "Churches of Christ," if the cause of union would be strengthened.[7]

It is true that under Congregational polity, the actions of the National Council are not binding upon local churches.[8] Nevertheless the Council is a delegated body and its actions may be said fairly to represent the attitude of the churches. Congregationalists have a record of hearty cooperation with other religious bodies and their interest in the movement for church unity has always been keen.

The Congregational Church is the smallest of the six used in this study and is included in the million-member group only by the addition

1 National Council of Congregational Churches, *Minutes*, 1923, p. 218.
2 Ibid, 1923, p. 39.
3 Ibid, 1925, p. 166; 1927, p. 79.
4 Ibid, 1927, p. 212; 1929. p. 78.
5 Ibid, 1923, p. 221.
6 Ibid, 1927, p. 212.
7 Ibid, 1927, p. 231.
8 "Why I am a Congregationalist," p. 5. Reprint by the *Forum* for the Pilgrim Press, 1926.

of the membership of the Christian Church. Only publications of the Congregational group, or of the combined churches, were examined.

Many of the lesson materials used for church schools are published jointly with the Methodist Episcopal Church. Furthermore the Congregational Church is one of the members of the syndicate issuing the Closely Graded Series.

Congregational materials are quite free from sectarian views, as the interdenominational character of their lessons would indicate. In view of the strong positions on church unity taken by the National Council, more definite emphasis on that subject might be expected in religious education materials. However, other churches are frequently and favorably mentioned so that Congregational children should realize that the universal church includes members of all denominations. Teaching about the sacraments is usually unrelated to church unity at points emphasized in this study.

The manuals for church membership are likewise almost undenominational. None is very recent and the need for a more modern educational approach is evident.

The Disciples of Christ

Disciples Churches are often called Christian Churches or Churches of Christ. They are not to be confused with the Christian Church which united with the Congregationalists in 1931. Their form of government is "congregational"; *i. e.,* each church is completely democratic and is not bound by the authority of any higher body. The International Convention of the Disciples of Christ has large influence, but it is not a delegated body and its actions are not binding upon the local churches.

The International Convention maintains the Association for the Promotion of Christian Unity, "a permanent organization established for the promotion of Christian unity until the church is reunited and the prayer of Christ is fully and finally answered."[9] For many years the *Christian Union Quarterly* was published by this association, but since 1926 the *Quarterly* has been an independent publication.

In 1928 the young people of the Disciples of Christ presented the following resolution to the International Convention and it was adopted:

WHEREAS, our brotherhood has always stood for the union of Christian believers; and

WHEREAS, other communions are committing themselves officially to take active steps toward Christian union, for instance the National Council of the Congre-

9 *Yearbook* of the International Convention, 1920, p. 89.

gational Churches has already gone on record to this effect, and the next General Conference of the Methodist Episcopal Church will consider a resolution to this effect which will be introduced in the name of the students of the Garrett Biblical Institute, and commissions on Christian union have been appointed by the Christian, the Congregational, the Universalist, and the Presbyterian Church in the U. S. A.; and

WHEREAS, this makes it an opportune time for our brotherhood to act; therefore, be it

Resolved, that while we recognize the immaturity of our judgment as young people, yet we, the delegates of the Second Youth Convention of Disciples of Christ, believe that our International Convention should authorize and instruct the Association for the Promotion of Christian Unity or some other body to accept the invitation to all communions to select similar commissions so that a united effort may be made through joint meetings to take the appropriate and active steps which will lead to Christian union. It is understood that this Commission will not have ecclesiastical authority, but that it will report to the International Convention and the local churches for final action.[10]

The principal action toward organic unity taken in recent years was the suggestion for "unity of program" with the Northern Baptist Convention in 1928. Commissions were appointed and an identic report submitted to each body in 1929. The Disciples adopted the recommendations of this report,[11] but took no further action when the Baptists declined to go on with the plan.

The Disciples have always preached church unity. Frequently their program appears in a statement like the following:

A catholic confession that Jesus is the Christ over against any creedal declaration.

A catholic name for all believers, such as Christian, Disciples, etc.

A catholic book of authority, the Holy Scriptures, emphasizing especially the New Testament.

A catholic mode of baptism, immersion of the penitent believer.

A catholic observance of the Lord's Supper to which persons of all communions are invited on an equality of fellowship.[12]

This emphasis upon Christian unity is not evident in the Uniform Lessons published by the Disciples. References to the Lord's Supper and baptism do not touch the subject.

The graded lessons for juniors contain an excellent presentation of the history of the church, and the intermediate lessons include a discussion of church unity. However, neither series contains suggestions for practical experience in fellowship and cooperation. Material on the

10 Excerpt from unpublished minutes of the International Convention on file in the office of the General Secretary, Dallas, Texas.
11 *The Christian-Evangelist*, August 22, 1929. p. 1108.
12 S. J. Mathieson, "Is the Division Between Baptists and Disciples Permanent?", *Christian-Evangelist*, August 14, 1930, p. 1059.

church, emphasizing relations with other denominations appears in lessons for the age-group just above intermediates.

No denominational society programs have been published for intermediates, but weekly discussions of Christian Endeavor topics have been printed. In the fall of 1932 a new Intermediate Comprehensive Program will be available. This will include materials for all types of intermediate work. One of the objectives mentioned in a preliminary statement is as follows:

> An understanding of the meaning of church membership and a growing appreciation of the privileges, opportunities and responsibilities that come through fellowship with other Christians in worship and service.

Until recently the Disciples have had no adequate manuals of church membership. Those included in this study present considerable information about a number of phases of church unity, but make no provision for discussion except through a series of review questions. Nor are there any suggestions for visits to develop appreciation or for projects of cooperation.

Methodist Episcopal Church

The General Conference of the Methodist Episcopal Church meets quadrennially. At each Conference the bishops present an Episcopal Address dealing with the vital issues before the church. In 1920 one section of the address related to church unity, of which the following is a part:

> We ask you to declare in clear and ringing tones that the Methodist Episcopal Church will work together with any church that works with and for Jesus Christ; that we will worship together with any church that worships him and makes him Lord and Master of its life; that we will keep step with any church that marches toward the goal of his desire; that we will live together with any church anywhere, of any color or class, that lives with him and lives like him; that we count our church dear unto us only for the sake of him and his Kingdom, and are willing to lose our life that he may find his in the world.[13]

In that same year the Conference expressed its approval "of the aims and objects of this great cooperative Movement among Protestant Christian Churches"—the Interchurch World Movement.[14]

The principal interest of the church has been the unification of American Methodism through reunion with the Methodist Episcopal Church, South, and the Methodist Protestant Church. Negotiations with the former have been in progress for many years. In 1924 a definite

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13 *General Conference Journal* of the Methodist Episcopal Church, 1920, pp. 182-183.
14 Ibid, 1920, p. 687.

plan of union was approved by a vote of 802 to 13.[15] The popular vote in the referendum of 1925[16] was 18,140 to 935. The plan did not receive the approval of the southern church and no further action was taken for several years. In 1932 new plans were made which included the Methodist Protestant Church, but any action taken must await the meeting of the General Conference of the Methodist Episcopal Church, South, in 1934.

In 1928 the church proposed union to the Presbyterian Church, U. S. A., in the following resolution:

> The Presbyterian Church in the U. S. A. and the Methodist Episcopal Church should be united. Their purposes are alike, and they work in much the same territory. Practically their only differences now are in details of organization, and surely those cannot justify their remaining apart, for in union there would be added strength.
>
> The Presbyterians have an honorable history, and a commendable spirit, and they are doing work of magnitude and value beyond measure. To be actually united with that noble people would be to us a joy and an inspiration.
>
> We therefore urge that overtures be at once made looking for early organic union, without reservation or condition.[17]

Negotiations for the consummation of this union are still in progress.

The Methodist Episcopal Church, the Congregational Church, and Methodist Episcopal Church, South, often use the same lesson discussions, especially for intermediates. They form the syndicate known as the Graded Press which publishes the Closely Graded Series. But in addition they exchange materials freely. This interdenominational cooperation in church school lessons may account for the absence of specific teaching on phases related to church unity.

However, the intermediate Epworth League programs contain a great deal on church unity. The educational technique is good and experience in fellowship and cooperation is generally urged.

There are many Methodist manuals of church membership. Most of them are subject-centered with little provision for discussions and practical experience, but one or two have made some use of the problem-method. This denomination is the only one publishing a series of lessons on church membership written especially for juniors, although other churches have made an approach through the church school lessons.

Methodist Episcopal Church, South

This church separated from the Methodist Episcopal Church in 1844 over a question related to slavery. The movement for unification

15 Ibid, 1924, p. 266.
16 Ibid, 1928, p. 1681.
17 Ibid, 1928, p. 314.

has already been described in connection with the Methodist Episcopal Church.

The plan of union proposed in 1924 was adopted by a special session of the General Conference by a vote of 297 to 75.[18] It was later rejected because it did not receive a three-fourths vote in the annual conferences, although there was a majority in its favor. The vote stood 4,528 to 4,108.[19]

Conferences have been held with representatives of the United Brethren Church several times since 1922.[20] Finally, the following action was taken at the 1930 Conference to care for all proposals of organic union:

> In order to cultivate fraternal relations more effectively and to establish a representative agency by which unseemly waste and competition may be lessened and afford an instrumentality that may, in the providence of God, lead to a closer unity of spirit as well as of organization, we recommend as follows:
>
> 1. That the General Conference of the Methodist Episcopal Church, South, create a commission composed of fifteen members, to be known and designated as the Commission on Interdenominational Relations.
>
> 2. That said Commission on Interdenominational Relations shall be and hereby is authorized, empowered, and directed to represent the Methodist Episcopal Church, South, in all questions of fraternity with other Christian denominations, associations, or groups in the U. S. A.; and especially to cultivate the spirit of fraternity with the Methodist Episcopal Church looking toward the ultimate union of these two great churches of Episcopal Methodism and the answer to Christ's prayer that all his disciples "may be one."
>
> Said Commission shall receive and consider all approaches from any Christian denomination, association, or group seeking closer fellowship and the avoidance of competitive evangelization.[21]

The Methodist Episcopal Church, South, does not publish Uniform Lessons for juniors and intermediates. For small schools it recommends the International Group Lessons, and for larger schools, the Closely Graded Series.

The junior lessons contain very little material on any of the phases of church unity used in this study, although children in the larger schools would have the benefit of the Closely Graded references. There is much more for intermediates, especially in the unit, "The Christian Church."

Society programs for intermediates (Hi-Leagues) frequently contain excellent material. The plan of holding "Corporate Communion" for youth throughout the church might well be expanded into an interdenominational project.

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18 *General Conference Journal* of the Methodist Episcopal Church (North), 1928, p. 1681.
19 *General Conference Journal* of the Methodist Episcopal Church, South, 1926, p. 317.
20 Ibid, 1922, p. 224; 1926, pp. 202-3.
21 Ibid, 1930, p. 272.

References to church unity are few and do not include expressions favoring unification with the Methodist Episcopal Church. There is need for more emphasis upon experience in local forms of cooperation.

The church has not made wide use of manuals of church membership. Information about the church, along the lines described in this study, ought to be available for prospective church members, either in a book which they own, or to which they may go for reference.

The Northern Baptist Convention

A statement adopted by the Convention in 1919 explains the difficulties that Northern Baptists face when organic union is proposed:

> The Baptist denomination is a collection of independent democratic churches. Not one of these churches recognizes any ecclesiastical authority superior to itself. They are grouped in Associations, State Conventions, and a National Convention, but none of these groups has any control over a local church beyond that which lies in common faith, practice, and service. The denomination, in so far as it has unity, is a federation of independent democracies. In the nature of the case, therefore, anything like organic union of Baptist churches with other denominations is impossible. There is no centralized body that could deliver Baptist churches to any merger or corporate unity. If Baptist churches do not have organic unity among themselves, they obviously cannot have organic unity with other denominations. By the very nature of our organization, we are estopped from seeking organic union with other denominations.[22]

This position has been maintained rather steadily by many Baptists and was reprinted in 1931 by the Committee on Denominational Day.[23] However, it has not interfered with a program of interdenominational cooperation and the Baptists are generally found working with other denominations in common tasks.

The Convention authorized conference with the Disciples of Christ on "unity of program" in 1928. The identic report, submitted to both conventions in 1929, was received without action and the committee continued.[24] In 1930 the majority report of the Committee on Relations with Other Religious Bodies favored steps toward closer cooperation with the Disciples, especially in local communities. However, the Convention adopted the minority report objecting to special forms of cooperation because of differing interpretations of the significance of baptism.[25]

The District of Columbia Baptist Association, which includes both Northern and Southern Baptist churches, sent a memorial to the executive committee of the Northern Baptist Convention, proposing reunion of the Northern and Southern Baptist conventions. The committee agreed to make it an issue at the Northern Baptist Convention of 1932.[26]

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22 *Annual* of the Northern Baptist Convention, 1919, p. 228.
23 Ibid, 1931, p. 89 ff.
24 Ibid. 1929, pp. 108-112.
25 Ibid, 1930, pp. 106-118.
26 *Literary Digest*, January 9, 1932.

The American Baptist Publication Society issues both uniform and graded lessons for juniors and intermediates. The former series contains a number of references to baptism by immersion, but there is no support of Baptist practice which would prejudice children against practices of other churches.

The intermediate graded lessons in use during the years 1929-32 were prepared as early as 1920. Their outlook is almost altogether sectarian. However, a new series of lessons is to be published in the fall of 1932. The outlines indicate the use of material dealing with all the churches through the study of history. A new cycle of junior graded lessons was completed in 1932. While modern educational procedures are advocated, no provision is made for discussions to issue in practical group fellowship through worship or cooperation.

Topics relating to church unity have appeared in the intermediate society program and here practical experience has been advocated. On the other hand the Pioneer Plan for intermediates, while containing some excellent material on the church and community life, does not stress experience in fellowship.

The Baptists do not have any adequate manuals of church membership. A small outline published in 1917 contains some good material which ought to be expanded. Other manuals are in catechetical form and deal largely with theological matters. The special training for membership appears to emphasize sectarian views more than is necessary in the light of the Baptist program of cooperation with other denominations.

The Presbyterian Church, U. S. A.

In 1903 the General Assembly of this church adopted a resolution establishing the Committee on Church Cooperation and Union, and reaffirmed it annually until 1923, when the committee became a department of the General Council in the reorganization of the administrative bodies of the church.[27]

The General Assembly of 1918 launched a movement for organic union of all evangelical churches with the following action:

> That we, the Commissioners to the One Hundred and Thirtieth General Assembly, now in session at Columbus, Ohio, do declare and place on record our profound conviction that the time has come for organic church union of the evangelical churches of America.
>
> That this Assembly hereby overtures the national bodies of the evangelical communions of America to meet with our representatives for the purpose of formulating a plan of organic union.[28]

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27 *Minutes of the General Assembly*, 1923, Vol. I, p. 296 ff. 28 Ibid, 1918, Vol. I, p. 154.

The plan of union proposed as a result of these resolutions was approved by the Assembly of 1920, but was defeated during the year by the presbyteries, 151 to 100.[29]

The Welsh Calvinistic Methodist Church was united with the Presbyterian Church in 1920. The same Assembly adopted a "Proposed Plan of Union" involving the Presbyterian Church, U. S. (South), the United Presbyterian Church, and the Reformed Church in the United States.[30] Various proposals involving these churches and the Reformed Church in America have been before the Assembly almost every year since that time. The latest step in this direction is in the form of a plan of organic union with the United Presbyterian Church to be acted upon at the Assembly of 1933.

Negotiations have also been undertaken with the Congregational Churches (1924-25)[31] and with the Methodist Episcopal Church. Conferences with the latter church have been held at intervals since its invitation to the Presbyterians in 1928.[32]

There is no doubt that this denomination, so far as it is represented by its General Assembly, is favorable to church unity. However, any action of the General Assembly must be approved by the presbyteries, of which there are nearly three hundred. Occasionally these bodies have reversed the vote of the Assembly commissioners.

The Presbyterian Church publishes a very complete set of religious education materials, including both uniform and graded lessons for church schools. The nature of the uniform lessons is such that some phases of church unity cannot readily be taught, and these lessons contain almost nothing on the subject.

Many more references occur in the graded materials, especially in the society programs and week-day school courses, but almost no use is made of baptism and the Lord's Supper in ways suggested by this study. There is a noticeable trend toward greater use of experience in fellowship and cooperation.

The most popular manuals of church membership are from twelve to twenty years old; consequently they do not have a modern educational approach. None of them dwells upon church unity as an item of importance for prospective members.

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29 Ibid, 1921, Vol. I, pp. 41-42.
30 Ibid, 1920, Vol. I, pp. 37 and 53.
31 Ibid, 1924, Vol. I, pp. 23 and 60; 1925, Vol. I, pp. 174-75.
32 Ibid, 1928, Vol. I, p. 50; 1929, Vol. I, pp. 24 and 248 ff.

Chapter IX

CONCLUSION

In each of the chapters dealing with teaching, certain assumptions have been pointed out which influence the lesson materials published for children preparing for church membership. Recommendations of procedure needed to bring the teaching about each subject more nearly into line with the denominational positions on church unity have also been made.

In this concluding chapter, the emphasis will be upon the problem as a whole. What are the important characteristics of the religious education materials and procedures as revealed in this study, and how far are they adequate for developing attitudes toward church unity which will be in line with denominational pronouncements? What suggestions will be most valuable for a revision of the training of children for church membership so as to provide more effective education for church unity?

Characteristics

The religious education materials studied may be classified in two different ways: by age groups and by organizations. Most of the training for church membership comes at twelve or older, so that the larger number of references to church unity appears in lessons for intermediates. All of the manuals of church membership except one are better suited for the intermediate age. Yet some excellent material is found in junior lessons, for children nine to eleven years of age are not too young to think in terms of churches other than their own.

The other classification is that of organizations. There are church school lesson quarterlies; discussion topics of the societies like Epworth League, Christian Endeavor, or Pioneer; and manuals of church membership used in pastors' classes. The church school quarterlies do not usually include any separate lessons on church unity, but they sometimes introduce the subject in connection with church membership, church history, or friendly relations with others. The society programs more often contain distinct lessons upon interchurch relationships, such as "Working Together with Boys and Girls of Other Churches." On the other hand, the manuals of church membership usually deal with the particular denomination and do not discuss other churches or church unity.

The outstanding characteristic of these units of training for church membership is the lack of coordination among them. The church school reaches most of the boys and girls, but its materials make little provision for practical training in cooperation. Members of the societies are usually also members of the church school, and there is some coordination between these two groups. Thus, the society programs for juniors in several denominations are carried on through an extra lesson provided in the church school materials.[1] The Christian Board of Publication is issuing a "comprehensive" program for intermediates to cover all of their activities; and the Presbyterian quarterly, "Intermediate Pupils in Society and Club," is coordinated with the church school lessons. But between the church school and society on the one hand, and the pastor's classes on the other, there is no such coordination.

Although some prominence has been given to statements tending to give incorrect ideas about other denominations, or to develop prejudice toward them, the materials as a whole are comparatively free from them. More often nothing at all is said about other churches, and in some instances it is possible for a pupil to read through an entire course on church membership without seeing any church named but his own.

Considerable evidence has been presented to show that in the teaching about the church, its history, baptism, the Lord's Supper, and cooperation and union, many opportunities for including material favorable to the church unity movement have not been utilized. An outstanding example of this is the failure to teach the Lord's Supper as a symbol of unity among Christians. Another is the omission of references to local cooperative enterprises like city church federations.

Procedures in training children for church membership may be criticised at three points. From the point of view of teaching by the direct method supported in Chapter II of this study, there is a lack of frankness in facing denominational differences of practice, and they are frequently passed over. In the second place, the local knowledge and experience of pupils are rarely used by lesson writers. Topics dealing with the church are not sufficiently related to the world in which the pupils are living.

But the most important criticism is that, with few exceptions, such discussions as there are upon relations with other churches are not followed up by experiences of fellowship and cooperation with boys and girls

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1 See lists of textbooks at end of Chapter I.

of those churches. Facts are presented and ideals are taught, but learning by experience is overlooked.

Assumptions

Back of these characteristics which have been outlined in the preceding section, are certain assumptions that may need to be changed before progress can be made in the direction of church unity. One is that boys and girls are not interested in the unity of Christian churches. That the International Council of Religious Education does not subscribe to that assumption has already been pointed out in Chapter II in connection with the discussion about teaching by the direct method.

A second assumption is that training for church membership is essentially the pastor's duty and must be handled by him in special classes. This probably explains the lack of coordination between the curricula of these classes and the church school courses. A unified religious education program will not be possible so long as this assumption remains unchallenged.

In the third place, there is an assumption that talking about relationships with other churches is quite sufficient to develop attitudes favorable toward them and toward church unity without the use of learning by experience. Few church school lessons provide for visits to other churches, or for projects of cooperation in worship or service. In some instances society programs make such provision. If church school and society groups are identical, and the work is coordinated, one might be limited to discussion and the other used for action.

A fourth assumption is that friendly feeling toward other groups, racial or religious, will carry over to the problem of church unity. There are many lessons dealing with world friendship, and an increasing number about Jews and Roman Catholics. Valuable as such lessons may be, they should not be allowed to crowd out the development of understanding and appreciation of groups most likely to be concerned in any move for a more united church.

Suggestions

The analysis of the materials used in training children for church membership reveals a number of points at which changes might be made to provide a more effective education for church unity.

1. The elimination of statements which hinder the development of an appreciation of other churches or an understanding of the meaning

of church unity has already been suggested in earlier chapters; e. g., discussions of baptism which tend to disparage another form; treatment of historical relationships which fails to give proper credit to other churches; definitions of church unity which are misleading. Frequently the change of a few words, or the omission or addition of a sentence or two, will be sufficient to remedy the defect.

2. Undenominational attitudes are not sufficient if the denominations are seriously interested in the movement for church unity. There is need for definite presentation of the subject of church unity. It is not necessary that the teaching should be one-sided. Indeed, the educational process demands that argument on both sides should be stated, especially in specific cases. What would it mean for the Methodist Episcopal Church and the Presbyterian Church, U. S. A., to unite? What would it mean for the national organizations? for the local churches? The General Conference of 1928 (Chapter VIII) favored such a merger. Boys and girls coming into full membership of the church ought to be thinking about what is involved. Efforts of the denominations to achieve unity, and cooperative projects both local and national, may well be a part of this teaching about church unity, as suggested in Chapter VII.

3. Lesson writers should realize that a desire to encourage favorable attitudes toward church unity need not always be the *primary* aim of lessons used. Interchurch worship, social events, and service projects may be carried on without ever mentioning church unity. But occasionally the subject should be discussed, and thought directed to the implications of interchurch relationships for the group.

4. Reference has already been made to the need for coordination of training classes for church membership with the church school and society programs. If denominations would make this coordination, it would be possible to give all the training for church membership in the church school and society. Instead of short courses of six or eight weeks, a whole quarter of thirteen weeks, or a longer period, could be given for this work. In this way much of the material relating to other churches could be included, whereas in the shorter courses it is crowded out. The same care that is given to the development of the church school curricula needs to be given to the courses of training for church membership.

5. Lessons dealing with other churches generally present certain facts, but little effort is made to encourage the pupils to ask questions, engage in research, and share in experiences of fellowship and cooperation. In Chapter VI (Note 6) reference was made to a group that raised

questions about the Lord's Supper that it desired to have answered. Finding these answers may involve reading, talks with members or ministers of other churches, visits to other services. Much more will be accomplished in this way than by a lecture or other form of presenting information. Another reference in the same chapter (Note 17) raised the question of a communion service for the youth of several churches. There is need for an increasing number of cooperative enterprises in worship, and service for others. Boys and girls need guidance, but modern education aims to allow the greatest amount of freedom in the developing of projects with a minimum of adult direction.

6. Not all of the training of the types advocated need be given to children before they are fifteen. It should be a continuing process as long as young people are in the church. Some denominations provide excellent training for older youth, but neglect the younger. One of the purposes of this study is to point out the advantages of educating children as they prepare for full membership.

7. Since child education usually cannot go very much beyond adult points of view, denominations interested in the church unity movement must train parents as well as children. This may be done in the following ways and many others:

a. Through union communion services held by neighborhood churches.
b. Through sermons and discussion groups.
c. Through the same types of cooperation and fellowship advocated for the children.
d. Through active support of local church federations and other cooperative enterprises.

If the denominations are vitally interested in the movement for church unity, they will no longer neglect the education of children in that direction.

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Yearbook of the International Convention of the Disciples of Christ, Indianapolis, 1919-31.

VITA

Edward Mowbray Tate was born in Portland, Oregon, February 4, 1902. He attended Portland Academy and Washington High School, completing his work at the latter in 1918. In 1923 he was graduated from Whitman College, Walla Walla, Washington, with the degree of A. B., *magna cum laude*. He was instructor of English and Journalism in Olympia (Washington) High School for two years. In the fall of 1925 he joined the staff of West End Collegiate Church of New York City and enrolled in Union Theological Seminary. The following year he returned to the Pacific Coast to become instructor of English and Journalism in Longview (Washington) High School. In the fall of 1927 he entered San Francisco Theological Seminary (Presbyterian), and was graduated in 1929 with M. A. and B. D. degrees. He was awarded the Alumni Fellowship of the Seminary and studied in Teachers' College, Columbia University, 1929-32. He was Director of Religious Education in the First Reformed Church of Brooklyn, New York, 1929-31.

The Presbytery of Portland of the Presbyterian Church, U. S. A., ordained him to the Christian ministry May 1, 1929, He was minister-in-charge of Fremont Presbyterian Church of Sacramento, California, part of that year, and summer pastor of the City Park Branch of the First Presbyterian Church of Brooklyn, New York, in 1930. In 1932 the Presbyterian Board of Foreign Missions appointed him a missionary to Siam for work in Bangkok Christian College.